

THE ARMY ETHIC—EDUCATING AND EQUIPPING THE ARMY  
MID-LEVEL LEADERS IN THE CGSOC

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by

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The opinions and conclusions expressed herein are those of the student author and do not necessarily represent the views of the U.S. Army Command and General Staff College or any other governmental agency. (References to this study should include the foregoing statement.)

## ABSTRACT

THE ARMY ETHIC—EDUCATING AND EQUIPPING THE ARMY MID-LEVEL LEADERS IN THE CGSOC, by CH (MAJ) Light Shin, 121 pages.

The purpose of this study is to analyze how the Command and General Staff Officers Course (CGSOC) educates and equips Army's mid-level leaders on the Army Ethic. With the advent of information technology, the old maxim of "doing the right thing when no one is watching" has evolved to "doing the right thing as the whole world is watching." How well, then, does the CGSOC prepare the Army's organizational leaders to ensure they and their units live by the Army Ethic?

The primary method of qualitative analysis is through content analysis of documents (both doctrinal and non-doctrinal) and personal interviews. Using the Army Design Methodology as a broad framework, this study assesses how well CGSOC's current approach achieves the desired end state and recommends how CGSOC can improve organizational responsibility, method and content of education, and resources to equip the students to understand and apply the Army Ethic in conduct of the mission, performance of duty, and all aspects of life.

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Soli Deo Gloria.

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## ACRONYMS

ADM	Army Design Methodology
ADRP	Army Doctrine Reference Publication
CAC	Combined Arms Center
CAL	Center for Army Leadership
CAPE	Center for the Army Profession and Ethic
CGSC	Command and General Staff College
CGSOC	Command and General Staff Officers Course
CGSS	Command and General Staff School
DCL	Department of Command and Leadership
DOTMLPF	Doctrine, organization, training, materiel, leader and education, personnel, facility
ILE	Intermediate Level Education
PME	Professional Military Ethic
U.S.	United States



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## CHAPTER 1

### INTRODUCTION

Never shall I fail my comrades. I will always keep myself mentally alert, physically strong, and morally straight, and I will shoulder more than my share of the task, whatever it may be, one hundred percent and then some.<sup>1</sup>

— Third Stanza of Ranger Creed

#### Background

In 1974, General Creighton Abrams, then Chief of Staff of the Army, ordered the formation of the Ranger Battalions, directing them to set the standards for the Army in the midst of the crisis in military professionalism. To create a code of ethics and a philosophy to live by, Command Sergeant Major Neal R. Gentry wrote the Ranger Creed that would serve as a guide for conduct in peace and war.<sup>2</sup> The Ranger Creed is the living document that unites every Ranger to his unit, both past and present. While the words of this creed are inspirational, not every phrase has been clearly defined in the application of the creed in a Ranger's daily life.

One particular phrase raises an interesting question. What does the creed mean when it calls each Ranger to keep himself “morally straight”? Does it simply mean following the rules and regulations? If so, why not “legally straight”? If being morally straight means more than simply following the rules, what does that entail? More importantly, focusing on the scope of this paper, how do the organizational leaders train the Rangers to ensure they keep themselves “morally straight”? What education have the organizational leaders received in their Intermediate Level Education, which is the professional military education required for all Army majors? What tools do they have to

set the right moral conditions for the organization in the midst of competing operational requirements? No doubt, these are difficult but essential questions that demand answers for a Ranger to fully embody the creedal life.

Such challenges go beyond the Ranger Creed and the Ranger Regiment to the Army as a military profession. As the world becomes more connected through the use of information technology, the old maxim of “doing the right thing when no one is watching” has evolved to “doing the right thing as the whole world is watching.” The U.S. Army has certainly received its share of the world’s attention during the past decade of war in Iraq and Afghanistan, ranging from a Private First Class abusing the Iraqi prisoners at Abu Ghraib prison- to a Brigadier General sexually assaulting a female subordinate.<sup>3</sup> How has the Army responded to such ethical lapses that could have resulted in a loss of operational momentum, a loss of organizational morale, and a loss of institutional trust?

Facing the challenge of maintaining professional ethics during another defense reduction, the Army Chief of Staff, General Martin Dempsey, initiated a campaign to assess and re-posture the Army as a profession in October 2010.<sup>4</sup> Since then, the Army has published White Papers and pamphlets to develop concepts, has conducted multiple assessments through studies and surveys, has redesigned professional military ethic (PME) curriculum, and has created extensive opportunities to dialogue within the Army.<sup>5</sup> Concurrently, the Army re-designated the Army Center of Excellence for the Professional Military Ethic (ACPME), located at West Point, New York, as the Center for the Army Profession and Ethic (CAPE). The Army further realigned CAPE under the U.S. Army Training and Doctrine Command (TRADOC) and its Combined Arms Center (CAC) as

the proponent for “the Army Ethic and character development to a broader proponent responsible for the full scope of the Army Profession.”<sup>6</sup>

In June 2015, the Army published the revised Army Doctrine Reference Publication (ADRP) 1 titled, *The Army Profession*, with a new chapter titled, “The Army Ethic.” In this new chapter, the Army has articulated the shared identity of trusted Army professionals with three distinctive roles: Honorable Servants of the nation (professionals of character), Army experts (competent professionals), and stewards of the profession (committed professionals).<sup>7</sup> While much work has produced the first version of the doctrine, the Army now faces the real challenge of bringing the doctrine to life through education, training, and experience.

### Problem Statement

The U.S. Army trains and fights as Brigade Combat Teams (BCTs).<sup>8</sup> In addition to the Brigade and Battalion commanders, the organizational leaders, staff officers who run the BCTs and their subordinate battalions, are primarily the Army’s field-grade officers, particularly those in the rank of Major. These Majors have the responsibility and the authority to recommend policies, manage resources, and develop a long-term vision and a short-term training plan, to set the organization for success.<sup>9</sup> To prepare these Majors to take on their responsibilities, the Army requires them to receive the Intermediate Level Education. About a half of the officers, at the rank of Majors, are selected to attend the resident Command and General Staff Officers Course (CGSOC) at Fort Leavenworth, Kansas. How does the Army, particularly CGSOC, educate and equip the new field-grade officers (and future commanders) to live by and uphold the Army Ethic and develop ethical organizations in the BCTs, as outlined in the revised ADRP 1?

The revised doctrine states that the Army certifies its professional ethic partly through “[professional] training and education within Army schools.”<sup>10</sup> Interestingly, in the CGSOC, the Army Majors receive only ten hours of ethics education during their ten-month course.<sup>11</sup> Moreover, the Command and General Staff School (CGSS) does not have an ethics department. Consequently, the faculty members responsible for ethics education come from various departments. If the Army fails to educate its young field-grade officers through a comprehensive professional military ethics curriculum at CGSOC, it would be difficult to instill the Army Ethic throughout the force. Without properly equipping the organizational leaders with knowledge of how to live by the Army Ethic, the Army will fail to integrate the Army Ethic within “the operational domain . . . where leaders undergo the bulk of their development.”<sup>12</sup> Therefore, this study will reflect on and re-evaluate CGSOC’s approach to instill the Army Ethic in order to ensure the Army develops leaders who can make right decisions and take right actions that are ethical, effective, and efficient. This would ensure the Army remains the nation’s most trusted profession.

### Research Questions

The primary research question this thesis will address is: “How does the Army educate and equip its mid-level leaders on the Army Ethic through the Command and General Staff Officers Course (CGSOC)?”

To answer the primary research question, this thesis will address the following secondary questions:

1. Which organization is the proponent for providing instruction on the Army Ethic and its application? This question will explore other related questions, such as who

is currently responsible for the ethics curriculum, who should be responsible, and how CAPE, CAC, Chaplain Corps, and the Command and General Staff School (CGSS) influence the development and implementation of the Army Ethic in the CGSOC. The study will also ask about faculty members' ethics subject matter expertise and the process to become certified to teach the ethics curriculum.

2. What are the current methods for instructing the Army Ethic in the CGSOC?

To answer this question, the thesis will seek to discover the purpose and objectives of ethics curriculum, as well as to understand how the learning objectives were developed. Then the thesis will ask how the current content and method of teaching support the purpose of the curriculum.

3. What resources does the CGSOC provide its students to train the operational Army on the Army Ethic? This question will further examine the “so what” of the ethics curriculum. What useful tools do the CGSOC students take away from this education? Moreover, this question will seek to understand how the CAPE contributes to education, training, and implementation of the Army Ethic in both institutional and operational environments.

### Definition of Terms

Establishing a set of common terms is essential, especially when the research deals with the subject of ethics. For the purpose of this thesis, the following definitions apply. The first three terms have been defined by the Army doctrinal publications.

Army Ethic. The Army Ethic is “the evolving set of laws, values, and beliefs, embedded within the Army culture of trust that motivates and guides the conduct of Army professionals bound together in common moral purpose.”<sup>13</sup> This term is broadly

referred to as Professional Military Ethic (PME) throughout this thesis, as a set of normative expectations for military officers.

Army Profession. ADRP 1 defines the Army Profession as “a unique vocation of experts certified in the ethical design, generation, support, and application of land power, serving under civilian authority and entrusted to defend the Constitution and the rights and interests of the American people.”<sup>14</sup>

Character. Character is “dedication and adherence to the Army Ethic, including Army Values, as consistently and faithfully demonstrated in decisions and actions.”<sup>15</sup>

Next, several terms are commonly used in Army doctrine without clear definitions. Clarifying the definition of terms could be a subject for doctrinal improvement in another study. For the duration of this paper, the following definitions apply.<sup>16</sup>

Ethical. This term can refer to either descriptively pertaining to the discipline of ethics, as in “This is an ethical, not an aesthetic, issue,” or normatively conforming to ethical norms, as in “He is an ethical officer.”

Ethics. Broadly speaking, ethics is the study of right and wrong. It is the study of what people ought to believe and how they ought to behave according to a common set of rules. While the term is often associated with the universal ethos, this thesis will use the term in a narrow sense within the Army profession. Thus, the word “ethics” will refer to “the principles, rules, and standards of proper conduct defined by an organization or profession, in this case the United States Army, for the governance of its own members.”<sup>17</sup>



Morals. While the terms, ethics and morals, are often used synonymously-this thesis will distinguish the two. Morals will refer to “personal rules and standards of conduct based on authorities recognized by the individual which may include family, religious, organizational, or philosophical values.”<sup>18</sup> The primary reason for this distinction is that the ADRP 1 describes “moral” as a subcomponent of an ethical foundation (see figure 1.)

Value. A value is a quality of worth or merit. There are various kinds of value, including economic, aesthetic, recreational, and ethical. The term “value” will specifically refer to ethical value in this thesis.

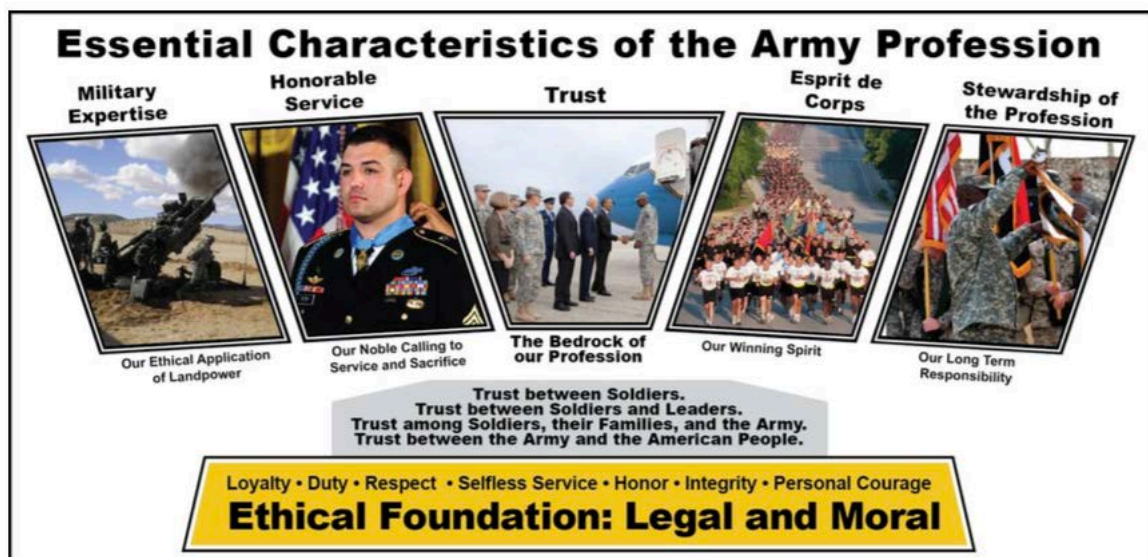


Figure 1. The essential characteristics of the Army profession

*Source:* Department of the Army, Army Doctrine Reference Publication (ADRP) 1, *The Army Profession* (Washington, DC: Government Printing Office, June 2015), 1-4.

Virtue. This thesis will focus only on moral virtues, elements of good moral character traits – such as kindness, love, integrity, and trustworthiness. Virtue ethic is an ethical framework that focuses on these inward character traits.

Moreover, this thesis will delineate “education” and “training” in the following ways to distinguish the two in assessment and recommendation.

Education. Primarily refers to institutional, formal education that occurs throughout an officer’s career, commonly referred to as professional military education. Professional military education is often abbreviated, PME. However, throughout this thesis, PME will refer to professional military ethic. Professional military education will be spelled out whenever used.

Training. Army Regulation 5-22 defines training as “The instruction of personnel to increase their capacity to perform specific military functions and associated individual and collective tasks.”<sup>19</sup> Simply put, the term “training” will refer to instruction of the Army Ethic outside of the institutional setting, as in brigades and battalions.

Lastly, it would be beneficial to define some organizational terms that will be used in this research.

CGSC. Command and General Staff College is the overarching educational organization. CGSC is one of the three regionally accredited institutions of Army University. The commanding general of the Combined Arms Center (CAC) serves as the commandant of CGSC. There is also a deputy commandant of CGSC, who concurrently serves as provost of Army University. Underneath CGSC, there are several schools, including Command and General Staff School (CGSS), School of Advanced Military Studies (SAMS), and School of Command Preparation (SCP).

CGSOC. Command and General Staff Officers Course is the ten-month resident course at Fort Leavenworth, Kansas. This course comprises of Common Core, Advanced Operations Course (AOC), and two elective terms.

CGSS. Command and General Staff School is one of the subordinate schools within CGSC. CGSS is the school responsible for conducting the Command and General Staff Officers Course (CGSOC). A colonel, currently COL Cardinale, serves as the director of CGSS. CGSS has five academic departments: Department of Tactics (DTAC), Department of Joint, Interagency, and Multi-national Operations (DJIMO), Department of Logistics and Resource Operations (DLRO), Department of Military History (DMH), and Department of Command and Leadership (DCL).

### Assumptions

First, this thesis assumes that the Army is a profession and therefore has a professional ethic. Through demonstrating the essential characteristics of trust, honorable service, military expertise, stewardship, and esprit de corps, the Army establishes itself as a military profession. To motivate and guide the Army as a profession, the Army has a professional military ethic that explains “the nature of honorable service in accomplishment of the mission and performance of duty,” and that “establishes the standard and expectation for all to serve as stewards of the Army Profession.”<sup>20</sup>

Second, although the doctrine can always improve, this thesis assumes that Army doctrine is sufficient. This thesis, therefore, will not assess the sufficiency of the revised doctrine on the Army Ethic in ADRP 1. In addition, this thesis assumes the Army Leadership Requirement Model, as outlined in ADRP 6-22, is sufficient to develop

proper organizational leaders.<sup>21</sup> This assumption allows the research to focus on the application of doctrine in the operational units.

Third, one specific assumption out of the doctrine to highlight is that education and training can influence a person's ethical framework. Particularly, ADRP 1 and ADRP 6-22 assume that a person's character can be developed, and that the Army values can be inculcated in its members. This assumption allows the premise that the education and training of the Army Ethic is an essential key to develop and to maintain the Army as a profession.

The final assumption of this thesis is that the CGSOC possesses an inherent opportunity to educate and equip new field-grade officers on the Army Ethic. A part of CGSC's vision and principles state, "[CGSC] must train [its] graduates on enduring doctrinal principles, emerging lessons, and the skills [the students] will require in their career."<sup>22</sup> Through critical reasoning and creative thinking, the CGSOC curricula prepare new field-grade officers to lead the Army in complex ambiguous situations. Since the majority of CGSOC graduates will serve as organizational leaders in BCTs, the quality and focus of the PME education in the CGSOC can have a significant impact on the application of the Army Ethic in the tactical units, and thereby the Army at large.

### Limitations

The primary limitation is the time available to conduct the research. To complete the study within the given academic year, the study focused on the published ethics curriculum at the U.S. Army's CGSOC at Fort Leavenworth, Kansas. This limitation accepts an understanding that each individual instructor may conduct his/her class with varied dynamics and emphasis. Hence, the study focused on the written lesson contents

and instructor guidance. The ethics curriculum taught at satellite campuses or through the Department of Distance Education (DDE) was excluded from the subject of the study as well. Subsequently, the study explored the Army-wide institutional efforts and the Joint Services efforts only as they pertain directly to the PME education at the CGSOC.

Additionally, the study limited the capability-based assessment and Doctrine, Organization, Training, Materiel, Leader Education, Personnel, and Facility (DOTMLPF) analysis to organization, training, and leadership and education. As previously stated, the thesis assumed that doctrine provides a sufficient foundation for the Army Ethic. Any significant doctrinal obstacles encountered during the study would be annotated as recommendations for future studies. This study also approached the subject of the Army Ethic as a non-materiel solution; thus, a materiel aspect would be considered at a future study only when the need for a materiel solution arises. Furthermore, this study addressed any personnel analysis only in relation to the current organizational assessment, while postponing the facility analysis until a materiel solution. Again, any significant findings that require discussion on personnel and facilities were deferred to future studies.

Another limitation is that when analyzing the curriculum content and method, the study limited its analysis to the published lesson plans. This limitation acknowledges that individual instructors have varying degrees of freedom in the method and content they choose in their classroom instruction and facilitation. The instructional experience and the subject matter expertise also vary from instructor to instructor. Hence, the analysis of this study was based only on how the curriculum is structured and the lessons have been planned. Subsequently, the measure of effectiveness in evaluating the content and method was limited to such an extent.

Finally, this study acknowledges that this is a work of a single researcher. Understandably, any substantial answer to improve the Army's approach to the Army Ethic would require extensive working groups across the Army and even the Joint Services. Hence, the intent of this study is simply to serve as a primer or an addition to the greater analysis that is currently ongoing. A full synthesis of the findings of this study will only occur after the publication of the thesis as a larger group re-assesses and refines the findings.

### Significance of the Study

The U.S. Army must remain a professional force to fight and win the nation's wars, while maintaining the trust of its people. One of the essential capabilities to ensure mission accomplishment is for Army professionals to live by the Army Ethic, both in peace and at war. The CGSC has an incredible opportunity to shape and influence the next group of organizational leaders in all areas of the military profession, to include the professional military ethic. This thesis will seek to delineate a clear organizational structure to ensure quality control over an effective PME curriculum in the CGSOC. Moreover, this study will contribute to ongoing analysis at the CGSC to ensure that the institution maximizes the opportunity to educate field-grade officers on the importance of the Army Ethic and to equip them to train the operational force on the Army Ethic. As Timothy Challans asserts, "If the *ideas* about morality can be improved within the military institution, then its moral *understanding*, *judgment*, and *practice* can also be improved."<sup>23</sup>

### Organization of Study

The remainder of the study is organized as follows. Chapter 2 will examine existing literature, both doctrinal and non-doctrinal, on the Professional Military Ethic in general and the Army Ethic in particular. Specifically, the literature review will focus on the organization, “who should own the ethics education”; leader education, “what should be taught”; and training, “what resources are necessary to properly train,” Chapter 3 will explain the methodology used to answer the primary and secondary research questions. Chapter 4 will present the derived data and the analysis of that data to answer the research questions. Lastly, chapter 5 will provide the summary and recommendations to the Director of the Command and General Staff School (CGSS).

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<sup>1</sup> Neal R. Gentry, “Ranger Creed,” U.S. Army Maneuver Center of Excellence, accessed November 30, 2015, <http://www.benning.army.mil/tenant/75thRanger/creed.htm>.

<sup>2</sup> Ibid.

<sup>3</sup> Kate Zernike, “Detainees Depict Abuses by Guard in Prison in Iraq,” *New York Times*, January 12, 2005, accessed November 30, 2015, [https://www.washingtonpost.com/world/national-security/disgraced-army-general-jeffrey-a-sinclair-receives-fine-no-jail-time/2014/03/20/c555b650-b039-11e3-95e8-39bef8e9a48b\\_story.html](https://www.washingtonpost.com/world/national-security/disgraced-army-general-jeffrey-a-sinclair-receives-fine-no-jail-time/2014/03/20/c555b650-b039-11e3-95e8-39bef8e9a48b_story.html).

<sup>4</sup> Don M. Snider, *Once Again, the Challenge to the U.S. Army During a Defense Reduction: To Remain a Military Profession* (Carlisle, PA: Strategic Studies Institute, 2012), 3.

<sup>5</sup> Ibid., 24.

<sup>6</sup> Center for the Army Profession and Ethic (CAPE), “History of CAPE,” accessed May 2, 2016, <http://cape.army.mil/history.php>.

<sup>7</sup> Department of the Army, Army Doctrine Reference Publication (ADRP) 1, *The Army Profession* (Washington, DC: Government Printing Office, 2015), 2-6.

<sup>8</sup> Department of the Army, Field Manual (FM) 3-96, *Brigade Combat Team* (Washington, DC: Government Printing Office, 2015), 1-1.

<sup>9</sup> Department of the Army, Army Doctrine Reference Publication (ADRP) 6-22, *Army Leadership* (Washington, DC: Government Printing Office, 2012), 2-5.

<sup>10</sup> Ibid., 5-3.

<sup>11</sup> The information regarding the curriculum hours comes from E100 Theme Advance Sheet; U.S. Army Command and General Staff College, “E100 Theme Advance Sheet” (Fort Leavenworth, KS: USACGSC, 2015).

<sup>12</sup> Department of the Army, “Army Leader Development Strategy 2013,” 11, accessed December 12, 2015, <http://usacac.army.mil/sites/default/files/documents/cal/ALDS5June%202013Record.pdf>.

<sup>13</sup> Department of the Army, ADRP 1, 1-2.

<sup>14</sup> Ibid.

<sup>15</sup> Ibid., 3-2.

<sup>16</sup> The self-defined terms are based on the author’s previous education at Westminster Theological Seminary and John Frame’s book; John M. Frame, *The Doctrine of the Christian Life* (Phillipsburg, NJ: P and R Publishing, 2008).

<sup>17</sup> John W. Brinsfield, “Army Values and Ethics: A Search for Consistency and Relevance,” *Parameters* (Autumn 1998): 70.

<sup>18</sup> Ibid.

<sup>19</sup> Department of the Army, Army Regulation (AR) 5-22, *The Army Force Modernization Proponent System* (Washington, DC: Government Printing Office, 2015), 14.

<sup>20</sup> Department of the Army, ADRP 1, 2-2.

<sup>21</sup> Department of the Army, ADRP 6-22, 1-5.

<sup>22</sup> U.S. Army Combined Arms Center, “CGSC Principles,” accessed November 30, 2015, <http://usacac.army.mil/organizations/cace/cgsc/mission>.

<sup>23</sup> Timothy L. Challans, *Awakening Warrior: Revolution in the Ethics of Warfare* (Albany, NY: State University of New York Press, 2007), 2.



## CHAPTER 2

### LITERATURE REVIEW

One cannot be a competent professional unless one is a moral and responsible professional.<sup>1</sup>

— Daniel Callahan

#### Introduction

The purpose of this literature review is to provide an overview of the existing scholarship on professional military ethic (PME) education and training. This chapter consists of three broad sections, covering the organizational aspect, leader education aspect, and training aspect. Each section will examine historical developments within the U.S. Army that have resulted in the current state, as well as other related publications on each aspect of PME.

#### Organizational Aspect

##### Historical Context

First, who has been the proponent for the Army Ethics? Historically, chaplains played a vital role in ethics education and training in the Army. The first formal ethics training began in the 1800s at the United States Military Academy at West Point, New York. Chaplain Jasper Adams, an Episcopal clergyman, taught an ethics class that focused on moral philosophy, the law of nations, and constitutional law.<sup>2</sup> A more in depth look at the role of the chaplains will follow in the next section. While chaplains played a vital role in ethics education, the Army has never appointed the chaplain corps to serve as its ethics proponent.

Almost two centuries later, under the direction of the appointed Army Chief of Staff, General Gordon Sullivan, the Office of the Deputy Chief of Staff for Personnel (ODCSPER) conducted a study in its effort to develop “Character Development XXI.” ODCSPER learned that in 1994 “there was no systematic horizontal and vertical integration of programs related to moral leadership or character development in the Army.”<sup>3</sup> Each institution developed its own curriculum without a standardized review, analysis, or design process. A 1996 U.S. Army War College study also noted that, among the institutions that trained officers, there was “no single office that monitored ethics instruction in the Army.”<sup>4</sup> That same year, Chaplain Willard Goldman presented a paper to the Joint Services Conference on Professional Ethics, in which he stated, “Army Service Schools offer ethics courses taught by instructors with a divergence of credentials but without Service-wide standards or objectives governing the goals of those courses.”<sup>5</sup>

Brinsfield, a former Director of Ethical Program Development at the U.S. Army War College, noted, “the Army must decide how closely it wishes to monitor what is being taught in ethics courses from the basic trainee and pre-commissioning levels through the senior levels of leadership. Many who have surveyed the current decentralized system of curriculum design believe that some detailed monitoring is desirable.”<sup>6</sup>

### Proponent Responsibility for PME

Who should be responsible for PME in the Army? As previously mentioned, the chaplain corps has been vitally involved in the execution of education and training. In their book, *For God and Country*, Israel and Currey explain, “From the time of its

inception the American government used chaplains [for ethics training in the Army].”<sup>7</sup> Following Revolutionary War, “The Army's moral leadership expectation for [the chaplains] included helping the commander curb gambling, swearing and drunkenness among soldiers.”<sup>8</sup> During the Civil War, chaplains were “required to submit a quarterly report to their regimental commander about the moral and religious condition of soldiers.” From then through World War I, chaplains served as moral leaders to discourage enlisted soldiers “from drunkenness and gambling, and from protracting venereal disease.”<sup>9</sup> After World War II, emphasis was placed on moral training. Chaplains were tasked to teach ethics. A Character Guidance Program was created in 1951 by Secretary of Defense George C. Marshall. “The programs were directed to the development of enlisted soldiers.”<sup>10</sup>

Up to this point, chaplains conducted ethics education and training primarily to the enlisted soldiers. The PME extended to the officer corps only after 1968 in the wake of the My Lai Massacre in March 1968, which led to the Peers Commission Inquiry.<sup>11</sup> The Peers Commission report recommended the ethics training expand to include the officer corps for the first time. Consequently, the Army established 23 chaplain positions at various officer education courses to teach ethics, to include the CGSC. In this sense, the Army has used the chaplain corps to instruct the PME. The 2014 version of AR350-1 still directs the Chief of Chaplains to “develop and provide training at selected Army schools on topics to include ethics, world religions, moral leadership, spiritual fitness, and Soldier and Family readiness.”<sup>12</sup> Challans, however, argues that because the military ethics must use public reason open to a global audience, “the ethical domain should be wrested from the control and influence of the chaplains.”<sup>13</sup>

Regardless of the argument, if the Army continues to use chaplains as the primary educators and trainers of PME, then a clear hierarchy would be beneficial. For instance, the Norwegian Defense Forces has established an ethics department under the Norwegian chaplaincy to coordinate the ethics training programs and to function as an ethical adviser to the dean of the Norwegian Defense College.<sup>14</sup> Chaplains in the ethics department are also responsible for independent research and development projects on philosophical foundations and practical applications of military ethics.

Who else then can be responsible for ethics at CGSC or other military institutions? Stromberg suggested that a visiting philosophy professor has been most successful in the past. The problem, however, is “senior officers with scholarly credentials in ethics are few, and philosophy professors with appropriate military experience are scarce.”<sup>15</sup> He further recommended that senior military officers who have taught ethics at the service academies would be the best candidates for mid-level professional military education. Whoever is responsible for ethics education, they must possess the intellectual rigor required to recognize and understand the complexity of military ethics.

### Leader Education Aspect

#### Historical Context

Next, how has the Army institution, such as CGSC, conducted ethics education, and what has the institution taught in its curriculum? The first major research that articulated the need for PME in the military was the Army War College’s *Study on Military Professionalism*, published in 1970 at the request of Army Chief of Staff,

General Westmoreland. Based on the survey of 415 officers, this study identified some of the most frequent behavioral themes that included

selfish, promotion-oriented behavior; inadequate communication between junior and senior; distorted or dishonest reporting of status, statistics, or officer efficiency; technical or managerial incompetence; disregard for principles but total respect for accomplishing even the most trivial mission with zero defects; disloyalty to subordinates; [and] senior officers setting poor standards of ethical/professional behavior.<sup>16</sup>

Such a finding was indicative of the institutional culture toward PME education. In 1982, the Hastings Center confirmed the similar cultural attitude when it reported that the military displays an anti-intellectual dismissal of ethics and rejects the study of ethics “on the ground that disagreement among experts [such as generals, theologians, and philosophers] invalidates that endeavor.”<sup>17</sup> The Hastings Center study also reported there is no consistency in various service staff colleges. While all staff colleges included some PME education, “the amount of time devoted to this instruction [varied] considerably among the schools and within each school from year to year.”<sup>18</sup>

The ethics curriculum at CGSC has experienced various levels of evolution throughout the years. Initially, the ethics was integrated in to the leadership curriculum. For instance, in 1996, CGSC core curriculum included a 22-hour course titled, “Senior-Level Leadership and the Art of Command,” with a goal to “develop field grade leaders who embody the principles, attitudes, and values of military leadership and enhance their ability to think critically.”<sup>19</sup> This course consisted of six lessons that included article analysis, case study discussions, a senior officer-led seminar, and a video discussion. CGSC also offered an ethics elective that examined ethical theories and military ethics, focusing on ethical issues that confront senior-level leaders.<sup>20</sup>

The stand-alone ethics curriculum started in 2012 under the direction of Brigadier General Sean MacFarland, the deputy commandant of CGSC. Class 12-02 was the first class to receive an 8-hour block of instruction called, “E100: Ethics” during the Common Core. The course covered the topics of just war theory, virtue ethics, deontological and consequential ethics, and objectivism and moral relativism with the terminal learning objective (TLO) of “justify your ethical reasoning based on classic philosophical thought.”<sup>21</sup> The next iteration included a total of 14-hour instruction that expanded to the Advanced Operations Course (AOC). By Class 13-02, the ethics curriculum became a 10-hour course with the TLO of “compose your moral reasoning.”<sup>22</sup> As of 2015, CGSOC still teaches a 10-hour core curriculum course that “seeks to enhance [officer’s] moral development in order to support [his/her] role as stewards of the Army profession and ethical decision maker.”<sup>23</sup>

In addition to the course structure, the course readings have changed since the inception of E100. The survey of lesson advance sheets shows that the first course readings comprised selections from philosophers, such as Aristotle and Immanuel Kant. Starting with the second iteration of E100, the readings changed to more modern ethicists, such as Louis Pojman, Brian Orend, and James Rachels. By the August 2015 class, most readings had been reduced to introductory and summary readings by Daniel Bell, the General Hugh Shelton Distinguished Visiting Professor of Ethics at CGSC. It is apparent that throughout the four years of the E100 course, there were constant modifications. Even as this thesis is being written, there is another effort to modify and upgrade the ethics curriculum for the next year’s class.

In 2002, a U.S. Army War College paper proposed that the Army adopt an ethical development model based on the Kohlberg Scale. Lawrence Kohlberg proposed the “Kohlberg Scale” of moral development, along with social scientific instruments such as the Defining Issues Test to assess an individual’s level of moral thinking. In this model, the Army’s mid-level officers, such as CGSC graduates, are required to think in terms of Level 3, Stage 5, “in terms of the social contract and the generalized requirements of social cooperation in a society.”<sup>24</sup>

Table 1. Kohlberg’s Scale of Moral Development

Level 1:Pre-conventional	Stage 1	Reward & Punishment
	Stage 2	Instrumental
Level 2: Conventional	Stage 3	Peer Group
	Stage 4	Social Expectation
Level 3: Post-Conventional	Stage 5	Social Contract
	Stage 6	Universal Moral Principle

*Source:* Created by the author, adopted from Martin Cook, “Moral Reasoning as a Strategic Leader Competency,” accessed May 2, 2016, [http://www.au.af.mil/au/awc/awcgate/army-usawc/moral\\_dev.pdf](http://www.au.af.mil/au/awc/awcgate/army-usawc/moral_dev.pdf).

While the method and content of ethics education fluctuate frequently, Willard D. Goldman, from ODCSPER, put it in the right perspective when he stated, “Students in Service Schools, Senior Service Schools, and leadership courses must be trained in a

confederated curriculum and returned to their assignments to mentor character and the development of character.”<sup>25</sup>

## Two Views

There are two main views regarding ethics education: functional and aspirational. These views have significant impact on decisions regarding pedagogical methods and instructional content.

Functional View: This view sees PME education as “an instrumentally valuable tool that can be used to promote the behavior that is considered to be essential for effective military function.”<sup>26</sup> There are two approaches to this view. On the one hand, Asa Kasher promotes ethical behavior through incorporating ethics into officers’ understanding as professionals. One behaves ethically because it is one’s professional duty. On the other hand, Peter Olsthoorn emphasizes that-“peer esteem, praise and reward, and avoiding blame and peer disrespect” is an effective motivation for proper behavior.<sup>27</sup> In both approaches, ethics education does not aim at the moral improvement or character development per se, but only to educate proper behavior for the military to function effectively.

Although pragmatically driven, the functional view has some challenges. First, this view must address the problem of situational factors that may manifest pre-disposed behaviors. Famous experiments, such as Stanley Milgram’s electric shock experiment in 1974 and Phillip Zimbardo’s Stanford Prison Experiment in 2007, demonstrate the challenge of combating negative impacts of situational factors.<sup>28</sup> Second, a purely functional view fails to treat military personnel as morally responsible agents. This view has no grounds to object to behavioral conditioning, hypnosis, or even behavior altering



drugs. In fact, the purely functional view treats military personnel as “objects to be manipulated rather than rational moral agents.”<sup>29</sup> Third, the functional view approach is inconsistent with the concept of military professionals, who serve in a morally honorable profession. Any ethical program that espouses military values from a functional view paradigm, then, is nothing more than simple rhetoric.

Aspirational View. This view aims at “improving the moral character of military personnel not just because this will lead to more reliable behavior, but also as an end in itself.”<sup>30</sup> Tor Arne Berntsen and Raag Rolfsen, proponents of this view, claim that “the *primary, fundamental* motive for teaching ethics in the military is neither to clean up the act of military operations under the gaze of media, nor to make military operations more efficient. We teach ethics . . . because we want to *promote good and prevent evil*.”<sup>31</sup> The aspirational view promotes PME education not simply as an operational or even as a professional issue. It strives to challenge the officer’s cognitive, emotional, and volitional aspects to bring a holistic transformation.

Similar to the functional view, the aspirational view has its own set of challenges. First, this view would require a major overhaul to some of the current methods of education and training. Anything that undermines moral autonomy through coercion and discourages moral reflection would be problematic under this view. Second, the aspirational view requires a strong theoretical study of virtues and character development through experts in moral theories. Incorporating more than the Army Values or shallow instruction on ethical theories, the aspirational view demands an in-depth analysis and understanding of moral theories. Third, the most difficult task, this view requires military personnel who are “willing and able to take seriously a commitment to developing good

moral character.”<sup>32</sup> Additionally, this requires a change of attitude toward the value of ethics education and training in leaders across the organization.

Some supporters of the functional view argue that an aspirational view, in reality, is the most effective way of encouraging ethical behavior. For instance, Hilliard Aronovitch argues that “virtue ethics is the most appropriate ethical theory for military ethics teaching not because it enables military personnel to develop virtuous characters but because . . . the virtues of the ethical soldier are also those of the effective soldier.”<sup>33</sup> Peter Olsthoorn similarly argues, “the fact that in the military virtues are promoted, and characters are built, with a view to having either military effectiveness or preventing misbehavior,” is more akin to character consequentialism rather than virtue ethics.<sup>34</sup> In essence, this particular view negates any distinction between functional and aspirational views; therefore, the function view subsumes aspiration view as one of the approaches.

### Methods of Ethics Education

How should the military institutions educate their leaders in PME? If one assumes that ethical progress in a person is tenable, then the logical implication is that increased ethical understanding and ethical practice are necessary conditions for the progress. PME does not improve accidentally; thus, PME education must be methodical. While it would be naïve to expect an ethics course can decisively shape the future behavior of leaders, an ethics education does provide an opportunity for leaders to “step back from immediate moral or leadership obligations in order to ask what they mean, to consider what can be done in cases of moral conflict or uncertainty.”<sup>35</sup>

Undoubtedly, how the Army carries out ethics education depends on its purpose. At the very least, one of the central purposes of PME is to get military members to

behave according to operational and institutional guidelines. Daniel Callahan asserts the most important thing when teaching ethics is clarifying goals: “The need to alert people to the very existence of ethical problems . . . [and] the training of people to be able to analyze the ethical problems once they encounter them.”<sup>36</sup> He further emphasizes, “Ethics . . . is not something one simply adds on the professional goals and purposes but is very fundamental to their achievement.”<sup>37</sup> This is an important point to remember. To ensure that ethics education receives the proper attention, the method of ethics education in the military must be useful, rather than an empty exercise. Simply put, “military leaders cannot afford to promote a program they do not understand or support intellectually.”<sup>38</sup>

Similarly, Stromberg suggests that ethics education must include the following five goals: stimulating moral imagination sensitive to consequences of actions; recognizing moral issues that face the profession; developing analytical skills to sort out ethical principles or virtues; eliciting a sense of moral obligation and personal responsibility; and tolerating disagreements and ambiguity.<sup>39</sup>

Specifically, the professional military ethic educational method is often categorized and described in the following four ways: no formal ethics education, formal education in moral philosophy, case studies, and the integrated approach.

No Formal Ethics Education. Modeled by the British armed forces, this method indicates professional ethics is “caught” not “taught”, thus no formal education is necessary. Patrick Mileham asserts while ethical principles can be taught, developing the ability to exercise moral judgment occurs through circumstances and relationships in the ‘regimental system’.<sup>40</sup> He further states this method complements many military

members who “prefer to experience concrete activities . . . rather than read about abstract ideas and indulge in philosophical argument . . . which are intangible and abstruse.”<sup>41</sup>

This does not mean that the British forces do not teach any military ethics. In fact, since 2001, the Joint Services Command and Staff College strived to understand “the analysis of ethical principles as distinct from the law of armed conflict and rules of engagement.”<sup>42</sup> Nevertheless, the British forces believe that military ethics must be learned in practice and guided by officers, instead of by professional educators. This method is somewhat reflected in the U.S. Army’s leadership doctrine, where the character development is “caught” by moral exemplary behaviors. In this regard, PME education is simply to raise the moral awareness of leaders so that they can demonstrate right behaviors in the units.

Formal Education in Moral Philosophy. Timothy Challans makes the case for philosophical ethics as a necessary method of ethical education. He outlines there are three levels of ethics: descriptive, normative, and meta-ethics. Descriptive level consists of indoctrination of ethical norms, standards, and principles, which the military already does. He argues that this level of education is insufficient. The normative level, he proposes, moves people from what “is” toward what “ought” to be. This level allows the military members to “personally ratify and justify the moral norms, traditions, customs, and doctrines that exist and should exist for the military.”<sup>43</sup> Challans calls this process of establishing “moral autonomy,” where decisions are formulated on “better moral intuition” rather than on indoctrination. Challans’ third level comprises of advanced study of philosophical ethics and meta-ethics. He recommends this level of study for senior

staff or strategic leaders, who would guide policy, doctrine, and “engage in the dialogue required to give moral justification to the public.”<sup>44</sup>

While Challans calls for moral autonomy, John Mark Mattox argues-“Army officers are not, and indeed cannot be, automatons.”<sup>45</sup> Mattox explains an officer must recognize his responsibility, as moral agents, to never issue an immoral order and to refuse a lawful order. This suggests an Army officer is never completely free to choose one’s own moral preference. In fact, as the case of First Lieutenant Malcolm Kendall-Smith and Lieutenant Ehren Watada—who have refused to serve in an Iraq war they considered immoral and illegal—demonstrated, the military’s response to completely autonomous moral reasoning is often to punish it.<sup>46</sup> This tension between developing an officer’s moral decision-making capability, and disciplining one’s moral reasoning within the confines of military order, needs to be addressed in methodical design of ethics education.

Case Studies. One of the proponents for case study method is the Australian Command and Staff College (ACSC). In ACSC, the PME program is a two-day workshop as a part of the command and leadership module.<sup>47</sup> Collaborating with the Ethics Centre—Australia’s independent, non-profit organization on ethical complexity and uncertainty—the workshop focuses on practical issues by involving individuals who participated in the incidents in question. Simon Longstaff, the Executive Director of the Ethics Centre, comments, “the use of case studies, as the foundations for reflection, and in particular, the incorporation of the live testimony of those most intimately involved with the events in question—must surely rank as world’s best practice in this area.”<sup>48</sup>

Cullens points out that there are two types of case studies. First are ethical dilemmas, “where a member of the military is faced with a number of options, often all of them bad,” without an obvious right answer.<sup>49</sup> The second type is tests of integrity. These situations present a clear and ethically correct answer but are challenged by a considerable pressure to do the wrong action. Cullens suggests PME education ought to focus on ethical dilemmas more than integrity tests. While most case studies prefer negative cases that demonstrate ethical failures, positive cases of exemplary actions might be helpful to provide a more complete reflection.

In this approach, the emphasis of PME education lies not on intellectual content but on intellectual consent that informs one’s decision making with all its complexity and ambiguity. To compensate for difficulties and complexities of ethics education, PME teaching should begin with simple issues where some agreement can quickly be reached. It also must be interesting to stimulate imaginations and must focus as much on the process as the result. Callahan further recommends PME education should not avoid difficult questions: “Why should I be moral?” “Where do I get my moral rules?” “How to you justify moral obligations?” “How do you develop notions of appropriate virtues for people?”<sup>50</sup> It would be challenging to expect organizational leaders to lead others in PME when they themselves have not come to terms with their own personal moral understanding.

**Integrated Approach.** The delivery of ethics training requires a multidisciplinary team. Describing the German Armed Forces (the Bundeswehr) and its approach to military ethics, Stefan Wedelis explains it is the “very limits set to the ethical education effort which . . . would make it appear reasonable to deal with ethical education and

instruction in conjunction with education in other fields, such as law, history and politics.”<sup>51</sup> According to Wedelis, ethics is not taught as a separate subject in the Bundeswehr. Instead, the legal class would include the discussion on the moral basis or international law. Similarly, the history class would focus on a value-oriented examination of historical development of German forces. Asa Kasher commented the most natural way to teach PME is by embedding it in various professional projects.<sup>52</sup> Ethics education, therefore, should have the situational view in mind, “giving insight into the factors that make unethical conduct more likely to take place.”<sup>53</sup>

### Content of Ethics Education

What is taught must be aligned with the purpose and the method of ethics education. Martin Cook, Stockdale Chair of Professional Military Ethics at the U.S. Naval War College, suggests three areas of ethics that PME needs to emphasize: “the understanding and application of the principles of just war; the role-specific obligations of military officership; and the special importance of universal ethical virtues and values in military service.”<sup>54</sup> Cook further comments while the military has often focused on the third area because it gets the most public attention, the first two aspects are more fundamental “because they alone address the more distinctive and important aspects of military service; that it inherently involves life and death decisions and application of enormous amounts of lethal force.”<sup>55</sup>

Others share a similar perspective. Challans points out the U.S. military has ignored the ethics of killing. “The warrior ethos is really about a special kind of work ethic, one that centers on mission accomplishments and potential self-sacrifice, not on moral restraints and law-abidingness.”<sup>56</sup> Celestino Perez, a former instructor at CGSC,

raises concern that CGSC education does not expose the Army Majors to the complexity of just-war theory despite the many scholarly publications that are available on this topic. Particularly, Perez notes the institutional failure to address the expectation of soldiers to both “kill enemies and cultivate stable, effective, and humane polities.”<sup>57</sup>

Regardless of the focus area, ethics education provides the framework to process ethical issues. ADRP 6-22 states, “Leaders use multiple perspectives to think about ethical concerns . . . to determine the most ethical choice.”<sup>58</sup> Traditionally, the three main ethical frameworks are virtue ethics, deontological ethics, and consequential ethics.

Virtue Theory: The framework that most armed forces, including the U.S., have adopted is virtue ethics. With its philosophical origin in Aristotle, virtue ethics essentially “seeks to ensure moral behavior by instilling certain virtues to create good character.”<sup>59</sup> Simply stated, virtue ethics teach soldiers to act ethically, not because they have been ordered to (deontological ethics) or they see the potential benefit (consequential ethics), but because they determine that it is the right thing to do. Ultimately, virtue ethics is concerned “not so much with doing things as with becoming someone; the emphasis here is on being rather than doing.”<sup>60</sup>

According to ADRP 6-22, *Army Leadership*, the Army requires people of character who “possess the desire to act ethically in all situation.”<sup>61</sup> In other words, Army leaders are expected not only to do the right thing but to do the right thing for the right reason. ADRP 6-22 refers to the virtue ethics as “becoming the person of character.” As one of the three attributes for an Army leader, this doctrine defines character as “a person’s moral and ethical qualities, helps a leader determine what is right and gives a



leader motivation to do what is appropriate, regardless of the circumstances or consequences.”<sup>62</sup>

The Army further expects its leaders to embody the Army Ethic and inspire others to do likewise. ADRP 1, *The Army Profession*, promotes virtue ethics as well. While laws and regulations form the legal foundation for the Army Ethic, the predominant language of this doctrine surrounds moral principles and values. The doctrine emphasizes the shared identity as trusted professionals of character, who serve the Nation with integrity and demonstrates “courage by doing what is right.”<sup>63</sup> The consistent theme of this newly published doctrine is not to follow the rules and do what the rule says, although that is assumed. Rather, the doctrine requires all members of the Army to consistently embrace and uphold the Army values because living “the Army Ethic is a commitment and an expectation.”<sup>64</sup>

The proponents for virtue ethics argue that the other two views fail to offer soldiers a way to resolve some of the most pressing and complex issues they face in combat. The fact that soldiers must make decisions without the benefit of time to reflect and analyze gives importance to the character. Toner summarizes that “virtue ethics holds out the promise that if we concern ourselves with *being* the kind of people we should be, then *doing* what we should do will surely follow.”<sup>65</sup> In essence, as William Frankena states, “I am inclined to think that principles without traits are impotent and traits without principles are blind.”<sup>66</sup> The virtue ethics ultimately holds that to separate good soldiers from good human being is “logically defective and morally dangerous.”<sup>67</sup>

Although virtue ethics is widely accepted, there are critics to this approach. Asa Kasher, for instance, believes that the objective of ethics education is “not to build

appropriate character, but rather appropriate behavior.”<sup>68</sup> Kasher argues that because many soldiers tend to be moral relativists, they regard any moral virtue as unwelcomed external imposition. Using the Israeli Defense Force as an example, he proposes that ethics education must begin with “the development of professional identity, not with conventional morality.”<sup>69</sup>

Deontological Theory: Daniel Bell describes deontological ethic as “any ethic that asserts one is to follow the rules, standards, or principles no matter what the consequences. When one wants to determine the right thing to do, one should consult the rules and follow them, no matter what the outcome.”<sup>70</sup> Often called “duty ethic”, deontological ethics identifies obeying the moral law as fulfillment of one’s duty under the moral law. Immanuel Kant (1724-1804), a German philosopher, was the one of the most influential philosophers on deontological ethics. Kant believed that “moral knowledge comes . . . through *rational* intuition in the form of moral rules,” which he called the categorical imperative, or “absolute command.”<sup>71</sup> Simply stated, one is to act according to the universalized rule of conduct.

In many ways, the military enforces this rule-based theory for functional purposes. According to a survey conducted by Dr. William Davis, an associate professor of CGSC at Fort Lee, more than 90 percent of respondents agreed with the statement: “I must follow an order if it is lawful: even though it may be completely contrary to my personal values.”<sup>72</sup> This survey indicates that while other ethical theories may be taught, the over-riding theory in practice is the deontological theory, particularly to the rule of following orders.

A deontological ethic has certain appeals. First, the idea of obeying rules is a very familiar concept. For a soldier, the process of learning the rules and obeying them starts as early as basic training. Second, commitment to the idea of absolute and concrete rules does offer an admirable anchor in an age of subjectivism and moral laxity. At the same time, Daniel Bell outlines several weaknesses for deontological theory.<sup>73</sup> First of all, how does one resolve a situation where two moral rules conflict each other? Another way to ask the question would be “whose rules and whose rationality take precedence?” Additionally, deontological ethics, while necessary, is incomplete. How does one determine which rule to apply in a situation? What happens when there is no fitting rule? A person often needs more than rules or the will-power to guide action in situations of extreme moral duress such as combat.<sup>74</sup>

Consequential Theory: While deontology affirms obeying the rules, regardless of the consequences, consequentialism argues that consequences are the only things that matter. Accordingly, the consequential view is also referred as teleological ethic (focusing on the end) or utilitarianism (“the greatest good for the greatest number”). Jeremy Bentham (1748-1832) and John Stuart Mill (1806-1873) are two English philosophers who articulated utilitarianism. Bentham viewed “pleasure as the sole good and pain as the only evil.”<sup>75</sup> Subsequently, an act is right if it results in more pleasure than pain or if it prevents pain. To further expand Bentham’s view, Mill sought to distinguish “eudaimonia” (Greek word for “happiness”) from mere sensual pleasure. He invented a hierarchy of pleasure, where knowledge, intelligence, freedom, friendship, and love are categorized as higher pleasure, and thus better, than lower types of pleasure that include eating, drinking, and sexuality.<sup>76</sup>

Utilitarianism has certain positive appeals. The first appeal is its simplicity. In a complex world, it is “good to have a simple action-guiding principle that is applicable to every occasion”-do what will bring the greatest utility.<sup>77</sup> The second appeal is that the idea of cost-benefit analysis comports well with various practices in the modern way of life, such as a free market economy. Lastly, utilitarianism demands an obligation to leave a good world to posterity, meaning this view promotes continuation of humanity. Despite such appeals, there are several criticisms against utilitarianism. One criticism is how to define “good” to be maximized. Another criticism is that it is unrealistic. Daniel Bell explains, “[consequentialism] assumes we can always or even frequently, accurately, and completely predict the consequences of our actions.”<sup>78</sup> Furthermore, utilitarianism faces the justice objection, particularly in the possibility of sacrificing innocent people for the greater good. Was it justified to drop the atomic bomb on Hiroshima and Nagasaki, killing innocent civilians, with the prospect of ending the war? Could an interrogator torture a detainee to coerce information regarding a terror plot? While consequences matter, Bell argues, “*how* one achieves those consequences matters too.”<sup>79</sup>

For the ILE education level, Cook argues that providing opportunities “to reflect systematically and carefully on real-world moral dilemmas and challenges are critical elements” since the complex environment they will be responsible for demands well-developed ethical reasoning skills.<sup>80</sup> To assist in ethical reasoning skills development, CAPE has developed an “Ethical Processing Model,” consisting of four steps: (1) recognize the conflict, (2) evaluate the options, using three ethical lenses (virtue, deontology, and consequentialism), (3) commit to a decision, and (4) act.<sup>81</sup> Dr. Jack Kem, DJIMO Professor at CGSC, has also presented a similar approach with a few

expanded steps from CAPE's model, (see figure 2). These models provide a simple framework to methodically consider multiple perspectives on ethical issues.

To further assist in ethical reasoning skills development, Kem proposes “the ethical triangle.” Consisting of principles, consequences, and virtues, the ethical triangle provides “three completely different criteria for ethical decision making.”<sup>82</sup> The intent is to offer alternative bases to test ethical courses of action. John Frame presents a similar ethical triangle. However, Frame views the triangle as interdependent perspectives, rather than distinct alternatives. He asserts that “each perspective necessitates consideration of others.”<sup>83</sup> Each perspective represents only a different entry point, where “the goal is always to cover the whole triangle with regard to any ethical question.”<sup>84</sup>

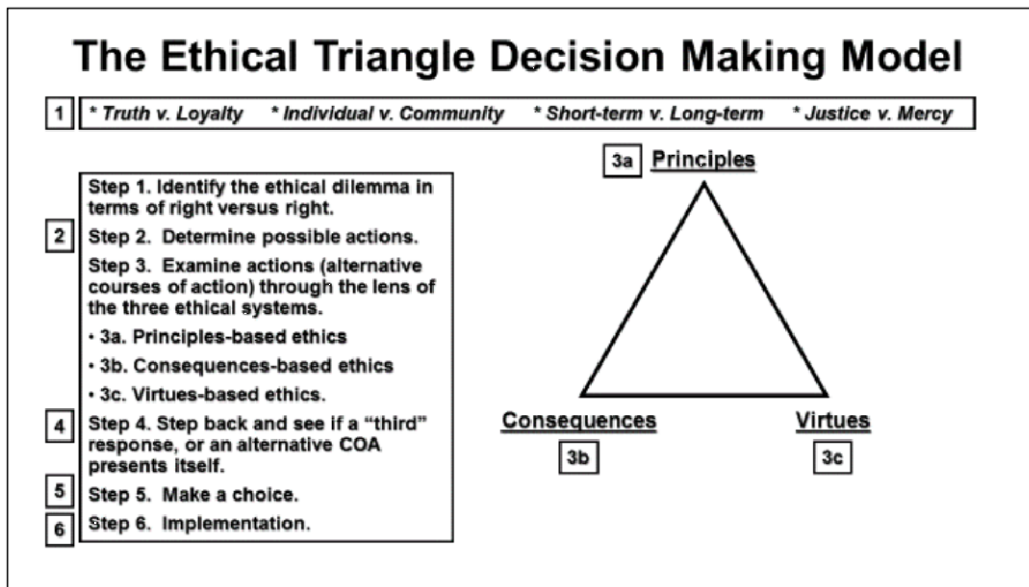


Figure 2. The Ethical Triangle Decision Making Model

Source: Jack D. Kem, “Ethical Decision Making: Using the ‘Ethical Triangle,’” accessed May 4, 2016, <http://www.cgscfoundation.org/wp-content/uploads/2016/04/Kem-UseoftheEthicalTriangle.pdf>.

## Training Aspect

### Historical Context

Finally, understanding the PME process that takes place in an institutional setting must be complemented by appropriate practice in training. After all, it is often the soldiers on the front line who are required to execute violence and therefore need a legitimate moral justification. The field-grade officers, therefore, have the responsibility to equip soldiers to navigate immediate ethical issues they may face. What tools has the institutional education equipped the leaders with to practice PME training in the operational units? While the Army has focused on technical and tactical competence, ethics training has often amounted to nothing more than the annual Sexual Harassment/Assault Response & Prevention (SHARP) training. Partly, there has been an assumption that professional ethics and competence is separate and distinct from an officer's personal, private life. General Maxwell Taylor once stated,

It is quite true that, in this inquiry, our attention is focused exclusively on the ethical needs of the career officer corps. It seeks to delineate not the perfect man for all seasons, but the ideal professional officer prepared for a war environment. We cannot assume that culturally he is a Renaissance type; nor can we assume that his private life is above reproach. He may be loyal to his superiors and his profession but disloyal to his wife. He may be devoted to his troops but speak to them in the profane language of a Patton. He may keep physically fit but have General Grant's weakness for strong drink. He may work hard for victory but never go to church to pray for it. However, if he has competent professional virtues he may still be an exemplary military leader.<sup>85</sup>

This type of assumption that has predominated among the officer ranks is in tension with the unsustainable number of scandals and failures, which undermines “public faith in the military.”<sup>86</sup>

On the contrary, Callahan and others have explicitly suggested that ethics is “inherently a practical and applied discipline, one meant to stimulate people to behave as

well as they can.”<sup>87</sup> When it comes to ethics training, the main message has to be that tactics and ethics are ‘one and the same’. In other words, “there is no such thing as a technical decision that does not have its ethical implications and will not be influenced by the moral considerations of those who have to make decisions, give commands, or take action.”<sup>88</sup>

During the 1950s, George C. Marshall pointed out that the moral development of service people was “the traditional responsibility of command.”<sup>89</sup> Accordingly, the Departments of the Army and the Air Force published a six-volume series of pamphlets entitled “Duty-Honor-Country” that facilitated monthly lecture-discussion sessions led by the unit chaplains. The discussion topics included “honor, sense of duty, personal integrity, man’s moral nature, character development, professionalism, and authority . . . [as well as] alcoholism, ambition, humility, spiritual development, prejudice, chastity, marriage, and family responsibilities.”<sup>90</sup> Unfortunately, the quality of training varied greatly based on the quality and competence of the lecturer, and sessions were generally unpopular and ineffective. By 1957, these ethics training efforts changed the focus to the new Code of Conduct, promulgated by President Eisenhower, and used the experience of the American prisoners of war from the Korean conflict.<sup>91</sup>

In recent years, the complexity of ethics training has been compounded by the necessity to include partner and coalition nations. In 2006, Lieutenant General Peter Chiarelli, commander of the Multinational Corps in Iraq, directed all U.S. service members in Iraq to receive additional military ethics training, focusing on “professional military values and the importance of disciplined, professional conduct in combat.”<sup>92</sup> Despite the effort, Paul Robinson, an associate professor from University of Ottawa,

concludes, “It is clear from a survey of ethics training programs in various national militaries that there is no uniformity of approach between them and a lack of coherence within them.”<sup>93</sup>

According to Appendix G of AR 350-1, *Army Training and Leader Development*, the Army does require operational units to conduct several types of ethics related training. Under the “Operations” category, there are two required annual training related to the Army Ethic: Law of War and Code of Conduct. Under the “Human Dynamics” category, there are two annual and two semiannual training requirements. Army values training and combating human trafficking program are annual requirements, while equal opportunity (to include anti-hazing and anti-bullying) training and SHARP (Sexual Harassment/ Assault Response & Prevention) training are required twice a year.<sup>94</sup> While every training event has ethical components, there is no recurring training requirement that specifically deals with the Army Ethic. Only the initial trainees (whether enlisted, officers, or civilians) are required to receive one-hour ethics training within 90 days after entering the service. After the initial training, only contracting officers are required to receive annual ethics training based on compliance with “rules and regulations as established in the Joint Ethics Regulation, DOD5500.7-R.”<sup>95</sup> Ethics training for all other Army personnel is determined by the unit commander based on the unit annual training plan.

### Recommended Training

Just as the Army does not expect the riflemen to be expert marksmen without proper classes and practical training, the army should not expect the soldiers to be ethical without proper training. In fact, ADRP 6-22 states, “Teaching values [and ethics] is an



important leader responsibility by creating a common understanding of the Army Values and expected standards.”<sup>96</sup> Toner also explains that the army cannot leave its soldiers, “experience or inexperienced, more or less educated – in the intractable position of having the responsibility of disobeying illegal orders when they have never been instructed how to recognize such orders.”<sup>97</sup> In other place, Toner states, “Military training that does not foster soldierly competence is a failure; but military training that does not also inspire soldierly virtues is a hazard to all concerned with it.”<sup>98</sup>

How can the army train its soldiers on the military ethics? Toner makes several recommendations in inculcating virtue ethics. Toner suggests to develop a list of books and movies that would provide soldiers the opportunity for moral development. He also suggests to “employ the heritage of the installation to promote examples of moral worth.”<sup>99</sup> For instance, a leader could use the names of ranges, buildings, or streets on a military installation (that are often named after war heroes) as case studies to discuss ethical components or virtues displayed in each of those examples. Additionally, Toner encourages the commanders and senior leaders to freely talk about ethics and ethical situations at appropriate moments. “The idea is to keep the concepts of wise and virtuous conduct ‘on the radar screen.’”<sup>100</sup> As “ethics” comes from the Greek word “ethos,” which connotes habit, moral virtue must be “the product of habituation.”<sup>101</sup> Consequently, Toner warns that training events must not foster anger since malicious training “violates the fundamental precept of military ethics: It is shameful, and no soldier should be subjected to it, just as no soldier should practice it.”<sup>102</sup>

One recommendation is to design an ethics instructor course that “gives those who are tasked with teaching ethics the appropriate skills and knowledge to effectively

teach.”<sup>103</sup> In 2006, Canadian Forces developed a two-day Unit Ethics Coordinator’s Course to train officers and noncommissioned officers to serve as ethics coordinators, who can advise the commander and to assist in ethics discussion in their unit.<sup>104</sup>

Robinson recommends ethics training be integrated into every aspect of military training as a fundamental part of the training process in order that ethics training is seen “as something other than a burdensome compulsory duty.”<sup>105</sup> Similarly, Michael Manning proposes “Antagonistic training” through “realistic training scenarios where [soldiers] are presented with ethical dilemmas at both the tactical and operational levels of war.”<sup>106</sup> Recognizing that a few extra classes on ethics will not transform soldiers’ behaviors, Robinson asserts that moral leadership is a vital ingredient.

In addition to moral leadership, Paul Berghaus, the ethics instructor at the U.S. Army Maneuver Center of Excellence, recommends a character apprenticeship model based on Aristotle’s character friendship. Berghaus argues that character friendship is “the only type of friendship that promotes the cultivation of the virtue in others.”<sup>107</sup> The basis of his model is no different from how the Army trains soldiers in marksmanship. Berghaus explains, “When it comes to honing war-fighting skills like rifle marksmanship, much of what the Army does is situated in the context of the interpersonal relationships among soldiers and leaders.”<sup>108</sup> Interestingly, when it comes to ethics training, the Army solely relies on subject matter experts, like chaplains, to teach. As a way to practice a character apprenticeship model, Berghaus offers an individual character development plan concept. The model concept is to “guide and contribute to the structure and motivation for a soldier’s practice of the moral virtues, while respecting their autonomy to set their own virtue-relevant goals.”<sup>109</sup>

As General David Petraeus once stated, the principle job of a leader is to “get the Big Ideas right,” and “determine the right overarching concepts and intellectual underpinnings.” Additionally, a leader has the responsibility to socialize these concepts to his unit and oversee their implementation.<sup>110</sup> If the Army Ethic is the right big idea for the professional army, then all leaders, particularly the field-grade level officers, must not only grasp the intellectual underpinnings of professional military ethics but also must socialize and implement to the units that they lead.

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<sup>1</sup> Daniel Callahan, “How Shall We Incorporate Ethics Instruction at All Levels?” in *Ethics and National Defense: The Timeless Issues*, ed. James C. Gaston and Janis Bren Hietala (Washington, DC: National Defense University Press, 1993), 140.

<sup>2</sup> Bobby A. Little, *The Quest for Moral Fiber from the Junior Officer Leader Through the Senior Officer Leader* (Carlisle Barracks, PA: U.S. Army War College, 1996), 4.

<sup>3</sup> Brinsfield, 75.

<sup>4</sup> Ibid.

<sup>5</sup> Willard D. Goldman, “In Pursuit of Character Development: Why the Military is on the Wrong Road” (paper presented to the Joint Services Conference on Professional Ethics XVII, Washington, DC, January 25-26, 1996), accessed May 11, 2016, <http://isme.tamu.edu/JSCOPE96/goldman96.html>.

<sup>6</sup> Brinsfield, 81.

<sup>7</sup> Drazin Israel and Cecil B. Currey, *For God and Country: The History of a Constitutional Challenge to the Army Chaplaincy* (Hoboken, NJ: KTAV Publishing House, 1995), 12.

<sup>8</sup> Little, 5.

<sup>9</sup> Ibid.

<sup>10</sup> Ibid., 6.

<sup>11</sup> Library of Congress, “Report of the Department of the Army Review of the Preliminary Investigations into the My Lai Incident,” accessed December 1, 2015, [https://www.loc.gov/rr/frd/Military\\_Law/Vol\\_I-report.html](https://www.loc.gov/rr/frd/Military_Law/Vol_I-report.html).

<sup>12</sup> Department of the Army, Army Regulation (AR) 350-1, *Army Training and Leader Development* (Washington, DC: Government Printing Office, 2014), 2-18.

<sup>13</sup> Challans, 144.

<sup>14</sup> Tor Arne Berstsen and Raag Rolfsen, “Ethics Training in the Norwegian Defence Forces,” in *Ethics Education in the Military*, ed. Paul Robinson, Nigel De Lee, and Don Carrick (Burlington, VT: Ashgate Publishing Company, 2008), 99.

<sup>15</sup> Peter L. Stromberg, Malham M. Wakin, and Daniel Callahan, *The Teaching of Ethics in the Military* (New York, NY: The Hastings Center, 1982), 67.

<sup>16</sup> U.S. Army War College, *Study on Military Professionalism* (Carlisle Barracks, PA: U.S. Army War College, 1970), 31.

<sup>17</sup> Stromberg, Wakin, and Callahan, 4.

<sup>18</sup> Ibid., 24.

<sup>19</sup> Department of the Army, “Senior-Level Leadership and The Art of Command. C710” (U.S. Army Command and General Staff College, Leavenworth, KS, 1995), 1.

<sup>20</sup> Little, 11.

<sup>21</sup> This information comes from slide #14 of “ILE Common Core Course Brief,” February 23, 2012.

<sup>22</sup> U.S. Army Command and General Staff College, “E100 Theme Advance Sheet” (USACGSC, Fort Leavenworth, KS, 2014).

<sup>23</sup> U.S. Army Command and General Staff College, “E100 Theme Advance Sheet” (USACGSC, Fort Leavenworth, KS, 2015).

<sup>24</sup> Mark S. Patterson and Janet E. Phipps, *Ethics-Redirecting the Army’s Moral Compass* (Carlisle Barracks, PA: U.S. Army War College, 2002), 6.

<sup>25</sup> Little, 20.

<sup>26</sup> Jessica Wolfendale, “What is the Point of Teaching Ethics in the Military?” in *Ethics Education in the Military*, ed. Paul Robinson, Nigel De Lee, and Don Carrick (Burlington, VT: Ashgate Publishing Company, 2008), 164.

<sup>27</sup> Ibid., 163.

<sup>28</sup> Ibid., 170.

<sup>29</sup> Ibid., 171.

- <sup>30</sup> Ibid., 164.
- <sup>31</sup> Berntsen and Rolfsen, 96.
- <sup>32</sup> Wolfendale, 172.
- <sup>33</sup> Ibid., 166.
- <sup>34</sup> Peter Olsthoorn, *Military Ethics and Virtues: An Interdisciplinary Approach for the 21st Century* (New York, NY: Routledge, 2011), 138.
- <sup>35</sup> Stromberg, Wakin, and Callahan, 49.
- <sup>36</sup> Callahan, 138.
- <sup>37</sup> Ibid., 139.
- <sup>38</sup> Stromberg, Wakin, and Callahan, 6.
- <sup>39</sup> Ibid., 44-47.
- <sup>40</sup> Patrick Mileham, "Teaching Military Ethics in the British Armed Forces," in *Ethics Education in the Military*, ed. Paul Robinson, Nigel De Lee, and Don Carrick (Burlington, VT: Ashgate Publishing Company, 2008), 48.
- <sup>41</sup> Ibid., 44.
- <sup>42</sup> Ibid., 51.
- <sup>43</sup> Challans, 164.
- <sup>44</sup> Ibid., 165.
- <sup>45</sup> John Mark Mattox, "The Moral Foundations of Army Officership," in *The Future of the Army Profession*, ed. Lloyd J. Matthews (Boston, MA: McGraw-Hill, 2002), 397.
- <sup>46</sup> Robinson, *Ethics Education in the Military*, 9.
- <sup>47</sup> Jamie Cullens, "What Ought One to Do? Perspectives on Military Ethics Education in the Australian Defence Force," in *Ethics Education in the Military*, ed. Paul Robinson, Nigel De Lee, and Don Carrick (Burlington, VT: Ashgate Publishing Company, 2008), 84.
- <sup>48</sup> Ibid., 88.
- <sup>49</sup> Ibid., 83.

- <sup>50</sup> Callahan, 143.
- <sup>51</sup> Stefan Werdelis, "Ethical Education and Character Development in the Armed Forces of the Federal Republic of Germany," in *Ethics Education in the Military*, ed. Paul Robinson, Nigel De Lee, and Don Carrick (Burlington, VT: Ashgate Publishing Company, 2008), 106.
- <sup>52</sup> Asa Kasher, "Teaching and Training Military Ethics: An Israeli Experience," in *Ethics Education in the Military*, ed. Paul Robinson, Nigel De Lee, and Don Carrick (Burlington, VT: Ashgate Publishing Company, 2008), 138.
- <sup>53</sup> Olsthoorn, 134.
- <sup>54</sup> Martin L. Cook, *Issues in Military Ethics: To Support and Defend the Constitution* (Albany, NY: State University of New York Press, 2013), 80.
- <sup>55</sup> Ibid.
- <sup>56</sup> Challans, 11.
- <sup>57</sup> Celestino Perez, Jr., "The Army Ethic and the Indigenous Other: A Response to Colonel Matthew Moten's Proposal," in *Fort Leavenworth Ethics Symposium: Exploring the Professional Military Ethic*, ed. Mark H. Wiggins and Larry Dabeck (Fort Leavenworth, KS: CGSC Foundation Press, 2011), 257.
- <sup>58</sup> Department of the Army, ADRP 6-22, 3-7.
- <sup>59</sup> Robinson, 30.
- <sup>60</sup> James H. Toner, *Morals Under the Gun: The Cardinal Virtues, Military Ethics, and American Society* (Lexington, KY: University Press of Kentucky, 2000), 148.
- <sup>61</sup> Department of the Army, ADRP 6-22, 3-5.
- <sup>62</sup> Ibid., 1-5.
- <sup>63</sup> Department of the Army, ADRP 1, 2-6.
- <sup>64</sup> Ibid., 2-10.
- <sup>65</sup> Toner, *Morals Under the Gun*, 157.
- <sup>66</sup> William Frankena, *Ethics*, 2nd ed. (Englewood Cliffs, NJ: Prentice Hall, 1973), 65.
- <sup>67</sup> Toner, *Morals Under the Gun*, 160.
- <sup>68</sup> Robinson, 32.

<sup>69</sup> Ibid.

<sup>70</sup> Daniel M. Bell, Jr., “Introduction to Deontology and Consequentialism for Military Leaders” (USACGSC, Fort Leavenworth, KS, 2015), 1.

<sup>71</sup> Louis P. Pojman and James Fieser, *Ethics: Discovering Right and Wrong* (Boston, MA: Wadsworth, 2006), 126.

<sup>72</sup> William J. Davis, Jr., “The United States Army: Values Based Organization, but What Values? Utilizing Competing Values Framework to Identify Cultural Incongruence Among Field Grade Officers,” in *Fort Leavenworth Ethics Symposium: Exploring the Professional Military Ethic*, ed. Mark H. Wiggins and Larry Dabeck (Fort Leavenworth, KS: CGSC Foundation Press, 2011), 49.

<sup>73</sup> Bell, 5.

<sup>74</sup> Ibid., 6.

<sup>75</sup> Pojman and Fieser, 103.

<sup>76</sup> Ibid., 104.

<sup>77</sup> Ibid., 107.

<sup>78</sup> Bell, 7.

<sup>79</sup> Ibid., 8.

<sup>80</sup> Cook, 87.

<sup>81</sup> CAPE, “A General Ethical Case Study/Vignette Facilitator Guide,” accessed May 2, 2016, <http://cape.army.mil/Army%20Values/ApplyEthicalProcessing.pdf>.

<sup>82</sup> Jack D. Kem, “Ethical Decision Making: Using the ‘Ethical Triangle,’” accessed May 4, 2016, <http://www.cgscfoundation.org/wp-content/uploads/2016/04/Kem-UseoftheEthicalTriangle.pdf>.

<sup>83</sup> Frame, 34.

<sup>84</sup> Ibid., 35.

<sup>85</sup> Maxwell Taylor, “A Do-It-Yourself Code for the Military,” in *U. S. Army War College Selected Readings, Professional Ethics for Senior Leaders* (Carlisle Barracks, PA: U.S. Army War College, 1995), 141.

<sup>86</sup> Robinson, 25.

<sup>87</sup> Callahan, 138.

- <sup>88</sup> Ibid., 141.
- <sup>89</sup> Stromberg, Wakin, and Callahan, 21.
- <sup>90</sup> Ibid.
- <sup>91</sup> Ibid., 22.
- <sup>92</sup> BBC News, “Ethics Lessons for US Iraq Troops,” accessed January 4, 2015, <http://news.bbc.co.uk>.
- <sup>93</sup> Paul Robinson, “Ethics Training and Development in the Military,” *Parameters* (Spring 2007): 23.
- <sup>94</sup> Department of the Army, AR 350-1, 167.
- <sup>95</sup> Ibid., 186.
- <sup>96</sup> Department of the Army, ADRP 6-22, 3-1.
- <sup>97</sup> Toner, *Morals Under the Gun*, 48.
- <sup>98</sup> James H. Toner, *True Faith and Allegiance: The Burden of Military Ethics* (Lexington, KY: The University Press of Kentucky, 1995), 40.
- <sup>99</sup> Toner, *Morals Under the Gun*, 165.
- <sup>100</sup> Ibid., 166.
- <sup>101</sup> Toner, *True Faith and Allegiance*, 54.
- <sup>102</sup> Ibid., 52.
- <sup>103</sup> Patterson and Phipps, 36.
- <sup>104</sup> Yvon Desjardins, “Canada’s Defense Ethics Programme and Ethics Training,” in *Ethics Education in the Military*, ed. Paul Robinson, Nigel De Lee, and Don Carrick (Burlington, VT: Ashgate Publishing Company, 2008), 74.
- <sup>105</sup> Robinson, 34.
- <sup>106</sup> Michael P. Manning, “A Codified Joint Professional Military Ethic: The Cornerstone of 21st Century U.S. Military Transformation,” in *Fort Leavenworth Ethics Symposium: Exploring the Professional Military Ethic*, ed. Mark H. Wiggins and Larry Dabeck (Fort Leavenworth, KS: CGSC Foundation Press, 2011), 59.



<sup>107</sup> Paul Berghaus, “Authority and Practice in Military Ethics Education,” scheduled to be published in *The Journal of Moral Education*, 7.

<sup>108</sup> Ibid., 11.

<sup>109</sup> Ibid., 14.

<sup>110</sup> David Petraeus, “Commander’s May 6 [2010] Speech at the American Enterprise Institute,” accessed January 15, 2015, <http://www.centcom.mil/en/from-the-commander/commanders-may-6-speech-at-the-american-enterprise-institute.html>.

## CHAPTER 3

### RESEARCH METHODOLOGY

It is worth thinking of professional military education as a capability, just like the Joint Strike Fighter, Special Forces, or air warfare destroyers.<sup>1</sup>

— Jamie Cullens

#### Introduction

This chapter will outline the research methodology for this study. The first section will describe the methodology selected to answer the research question. The second section will explain the design of the study.

#### Description of Methodology Selected

This study used a modified Army Design Methodology (ADM) as the broad framework for qualitative analysis. According to ADRP 5-0, ADM is “a methodology for applying critical and creative thinking to understand, visualize, and describe problems and approaches to solving them.”<sup>2</sup> As figure 3 depicts, ADM involves “framing an operational environment, framing a problem, and developing an operational approach to solve the problem.”<sup>3</sup> The first step of framing an operational environment describes the history, context, and current relationships, as well as future goals. The second step of framing the problem articulates the difference between the current state and the desired state. This step also identifies any obstacles that prevent from reaching the desired end state. Finally, understanding the operational environment and the problem leads to developing an operational approach to solve the problem. The operational approach is often depicted using lines of effort that links tasks, objectives, and conditions to reach the

desired end state. The reasons for selecting ADM as the research methodology is that (1) it is a familiar methodology for those in CGSC and the Army to understand, and (2) it is readily adoptable by other current and future working groups to continue further study.

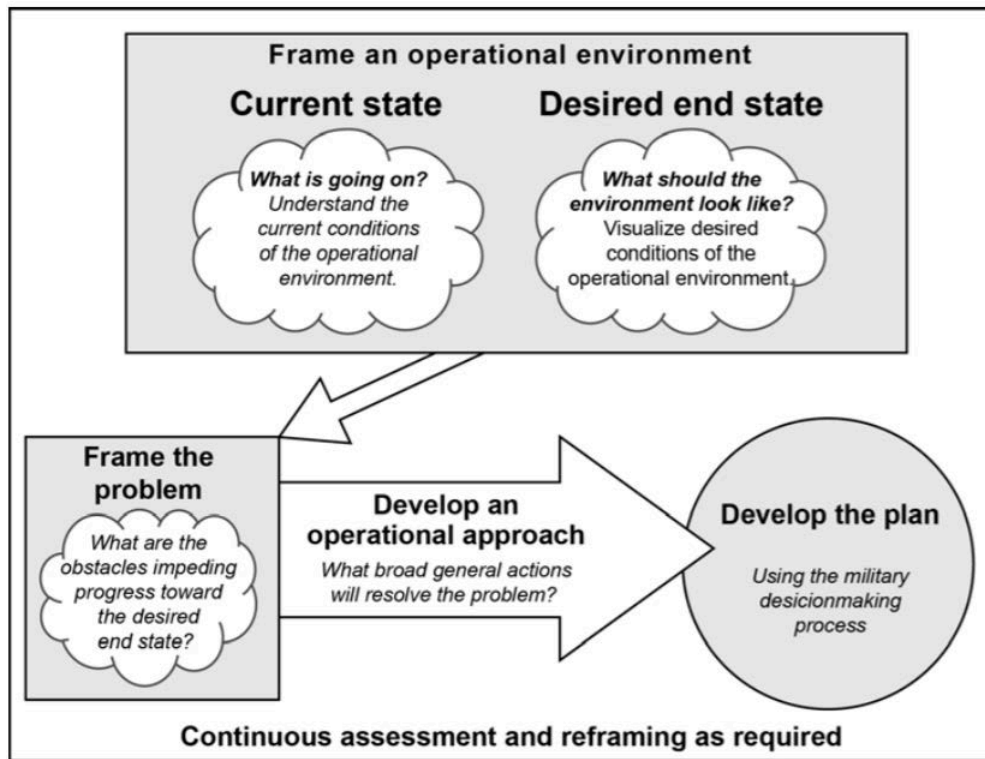


Figure 3. Army Design Methodology

Source: Department of the Army, Army Doctrine Reference Publication (ADRP) 5, *The Operations Process* (Washington, DC: Government Printing Office, May 2012), 2-6.

Using ADM, this study conducted a content analysis through literature review and personal interviews. Within the overarching ADM framework, this study incorporated Wolcott's qualitative analysis parameters of description, analysis, and interpretation.<sup>4</sup> First, the study describes the relevant elements from various literature, documents, and interviews. By presenting the descriptive data chronologically and topically, this process

helps to frame the current state of the ethics program in CGSOC as well as the desired end state identified by the doctrine and the Director of CGSS.

Second, to build upon the descriptive data, the study expands with “an analysis that proceeds in some careful, systematic way to identify key factors and relationships among them.”<sup>5</sup> The DOTMLPF construct is used to provide research focus elements. As discussed in chapter one, this research considers O (organization), T (training), and L (leader education). The thesis assumes that doctrine provides a sufficient foundation for the Army Ethic. This study also approaches the subject of the Army Ethic as a non-materiel solution; thus, materiel impact will be considered in a future study if the need for a materiel solution arises. Additionally, this study addresses personnel issues only within the current structure. Any recommended changes identified during the analysis of this study will be summarized in chapter 5.

Each of the research focus elements serves as the basis for lines of effort (LOE) within the ADM framework. During the analysis, this study assesses the current approaches in CGSOC’s ethic curriculum to determine how well each of the LOE achieves the desired end state. The assessment tests the logic and completeness of key objectives within each LOE. Furthermore, the analysis explores how the proposed changes for the academic year 2017 would improve the LOEs to better achieve the desired end state.

Third, following the analysis, the study provides an interpretation. The goal of interpretation is “to make sense of what goes on, to reach out for understanding or explanation beyond the limits of what can be explained with the degree of certainty usually associated with analysis.”<sup>6</sup> During this process, the author of this study integrates

what Wolcott calls, “I-witnessing”, to synthesize the analysis through the self-reflexive lens.<sup>7</sup> Through interpretation, the study drafts recommended approaches to achieve the desired end state. Furthermore, the result of interpretation serves as the basis for the recommendation for future studies to improve the ethics program in the CGSOC. (See figure 4 for graphical representation.)

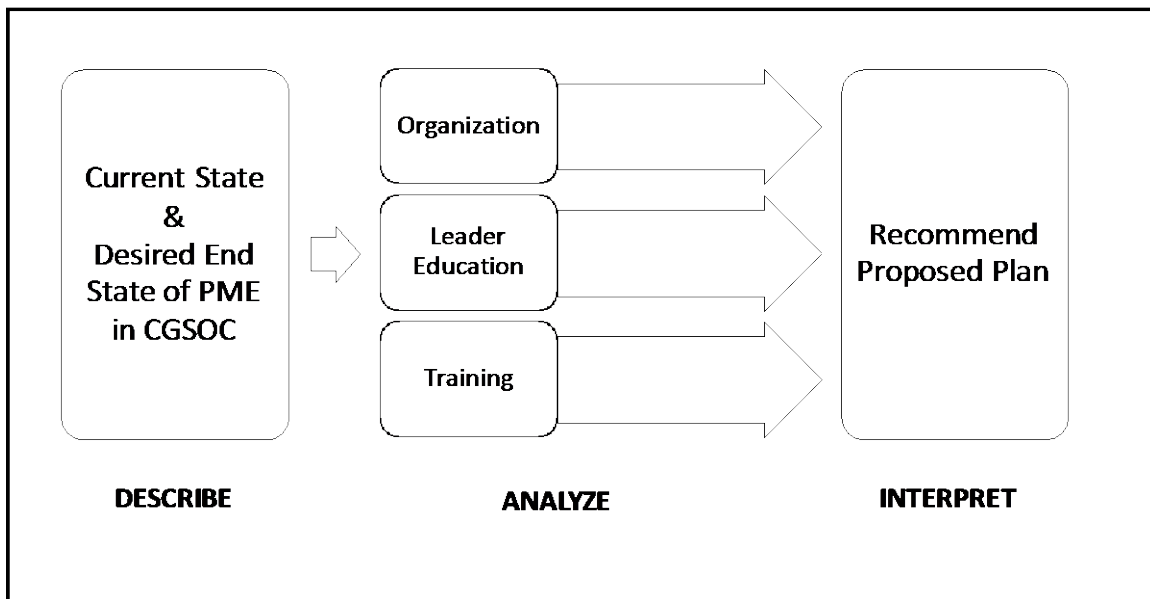


Figure 4. Research Methodology Using Army Design Methodology

*Source:* Created by author.

### Design of the Study

The design of this study includes literature review and personal interviews. The literature review consists of doctrinal and non-doctrinal documents. The doctrinal documents are used primarily to set the stage for common understanding. While the study incorporates various military doctrines, the Army Ethic doctrine is not analyzed. This

study focuses only on the execution and application of the existing doctrine. For non-doctrinal documents, the study reviews various published books, journal articles, and non-published works such as other military arts and science (MMAS) theses from CGSC. MMAS theses often serve as a reference pool to other primary and secondary sources.

To supplement the data found through literature review, this study includes personal interviews. Using the phenomenological approach, the Army ethics program is the phenomenon explored. The exploration of this concept is done through interviews with a group of individuals who have experience with the current ethics program, and have a vested interest in the education of Army Ethic. The interviewees include the director of the Department of Command and Leadership, lesson authors, curriculum developers, the director of CGSS, former ethics chaplains at CGSC, and members from CAPE. The interviews focus on their lived experiences, both subjective and objective, surrounding the basic ideas about PME education and training.<sup>8</sup>

### Procedure

The researcher contacted the selected interviewees via email and informed participants of the purpose and scope of the study. The researcher also explained how each participant can assist in data collection. Each interviewee received a copy of interview questions at least one week prior to the scheduled meeting to allow time to formulate his/her response. Upon consent of selected interviewees, the interviewer asked generally broad, open-ended questions as outlined in Appendix A. The type of questions varied based on each person's position and field of knowledge as outlined in Appendix B. With the participant's additional consent, each interview was recorded using a digital

audio recorder for accuracy. The expected duration of the interview was approximately one hour.

### Risk Mitigation

There is a risk of reputational harm by a participant providing a response counter to the current CGSC or TRADOC approach to the Army Ethics education and training. The probability of this potential harm is low. To mitigate this risk, the interviewer provided a transcribed copy of the participant's interview to confirm that the responses have been accurately articulated prior to conducting the analysis. The researcher further reduced the risk by focusing on comments that highlighted the positive efforts to improve the ethics education, rather than on comments that could be interpreted as criticism. The participants also had an opportunity to review the analysis and conclusion of the study prior to the final submission to ensure their comments were properly interpreted.

### Data Management

The researcher ensured the safeguard of all data collected during the study. Upon completion of each interview, the audio recording of interview was converted to a MP4 file. The interviewer then transcribed the interview on a Word document. Any manually scribed notes during the interview were scanned and saved as a PDF file. Next, the original notes were shredded. The researcher collated all electronic files in an encrypted folder and saved the folder on a computer internal hard-drive and on an external hard-drive. The researcher will keep the data files for ten years from the date of final submission. At the expiration of this time, the researcher will securely delete the folder from both storage locations.

### Summary and Conclusion

An essential key to approach any problem is to speak the common language and to employ an accessible tool. The ADM provides that common language and accessible tool sufficient to address the research questions regarding the education and implementation of the Army Ethic in the CGSOC. Applying the principles of qualitative research within the ADM framework shaped this study in a way that the CGSC faculty and students can understand and, eventually, further contribute to the study on this topic.

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<sup>1</sup> Jamie Cullens, “What Ought One to Do? Perspectives on Military Ethics Education in the Australian Defence Force,” in *Ethics Education in the Military*, ed. Paul Robinson, Nigel De Lee, and Don Carrick (Burlington, VT: Ashgate Publishing Company, 2008), 89.

<sup>2</sup> Department of the Army, Army Doctrine Reference Publication (ADRP) 5-0, *The Operations Process* (Washington, DC: Government Printing Office, 2012), 2-4.

<sup>3</sup> Ibid., 2-6.

<sup>4</sup> Harry F. Wolcott, *Transforming Qualitative Data, Description, Analysis, Interpretation* (Thousand Oaks, CA: SAGE Publications, 1994).

<sup>5</sup> Ibid., 10.

<sup>6</sup> Ibid.

<sup>7</sup> Wolcott, 44.

<sup>8</sup> John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (Thousand Oaks, CA: SAGE Publications, 2013), 78.



## CHAPTER 4

### ANALYSIS

El sueño de la razón produce monstrous (translated “The sleep of reason produces monsters”)<sup>1</sup>

— Francisco Goya

#### Introduction

This chapter analyzes the data that emerged from the literature review and personal interviews to address the primary research question: “How does the Army educate and equip its mid-level leaders on the Army Ethic through the Command and General Staff Officers Course (CGSOC)?” The analysis provides the framework for describing the current state and the desired end state of the ethics education in the CGSOC. Furthermore, the study analyzes and evaluates the current operation approach to address the secondary research questions: (1) which organization is the proponent for providing instruction on the Army Ethic and its application; (2) what are the current methods for instructing the Army Ethic in the CGSOC; and (3) what resources does the CGSOC provide its students to train operational Army on the Army Ethic?

#### Current State

To paint an accurate picture of the current state, the study used the research focus elements from DOTMLPF. As previously explained, this study analyzed the current state in terms of the organization (O), training (T), and leader education (L). The study assumed the doctrine (D) to be sufficient in the revised ADRP 1. The remaining elements of materiel (M), personnel (P), and facilities (F) have been deemed less urgent and

therefore will only be addressed in recommendations for future studies in chapter 5, as needed.

Overall, Colonel Douglas Cardinale, the Director of CGSS, assessed the current ethics curriculum is good but has room for improvement.<sup>2</sup> Positively, the E100 course provides ten hours of focused discussion on ethics and offers an assessment of students' understanding of ethical theories and application as organizational leaders through a moral philosophy essay. Also, because E100 is a stand-alone course, the CGSS can objectively assess the quality of the curriculum through Post-Instructional Conferences (PIC) and student surveys. Negatively, the current course structure can limit discussion and application of ethics exclusively to E100 and potentially make ethics compartmentalized from the rest of the curriculum. Students may fail to consider ethics and ethical application in other courses since they have “checked the box” on ethics education. While the current curriculum may achieve the TLO of composing one's moral reasoning, such educational compartmentalization would make it difficult to inculcate the Army Ethic in all aspects of life.

Organization. Who is currently responsible for providing the ethics education? From the Army-wide perspective, CAPE is the proponent for the Army Ethic. Subsequently, CAPE, under the direction of CAC and Mission Command Center of Excellence (MCCoE), is the proponent for ADRP 1. Within the CGSC, the responsibility for ethics curriculum resides in the Department of Command and Leadership (DCL). The DCL has always taught a lesson or two that directly related to ethics in its leadership curriculum. When Brigadier General MacFarland, the Deputy Commandant of CGSC,

wanted to establish a stand-alone ethics curriculum, he charged Dr. Ted Thomas, the Director of DCL.<sup>3</sup>

Within the DCL, the ethics chaplain is overall proponent for the ethics curriculum, along with the annual ethics symposium. As the only faculty member who is required to have a graduate degree in the field of ethics, the ethics chaplain has the responsibility to oversee quality control of the Faculty Development Program (FDP) on E100 lessons and the curriculum itself.<sup>4</sup> According to Mr. Ted Ihrke, the original ethics curriculum developer, the ethics chaplain is “perhaps the most pivotal person in the whole ethics arena in terms of curriculum and faculty development.”<sup>5</sup> Moreover, the ethics chaplain at CGSC serves as a critical link for coordinating with CAPE. As figure 5 shows, there is no direct link between CAPE and DCL. The reason for the existence of a collegial relationship between the two organizations is because of the collaborative work between the ethics chaplains at each location.<sup>6</sup> During the academic year 2016, for instance, two ethics chaplains were working together to lead an elective course on character development.<sup>7</sup>

To supplement the subject matter expertise on ethics, the CGSC Foundation sponsors the General Hugh Shelton Distinguished Visiting Professor of Ethics. Created in 2011 as a part of a gift by Ross Perot, this ethics professor has played a key role in establishing the ethics curriculum.<sup>8</sup> Much of the E100 readings have been written by the current chair, Dr. Daniel Bell. As the title indicates, however, Dr. Bell is not a resident faculty member and does not have daily interaction or influence with CGSC.

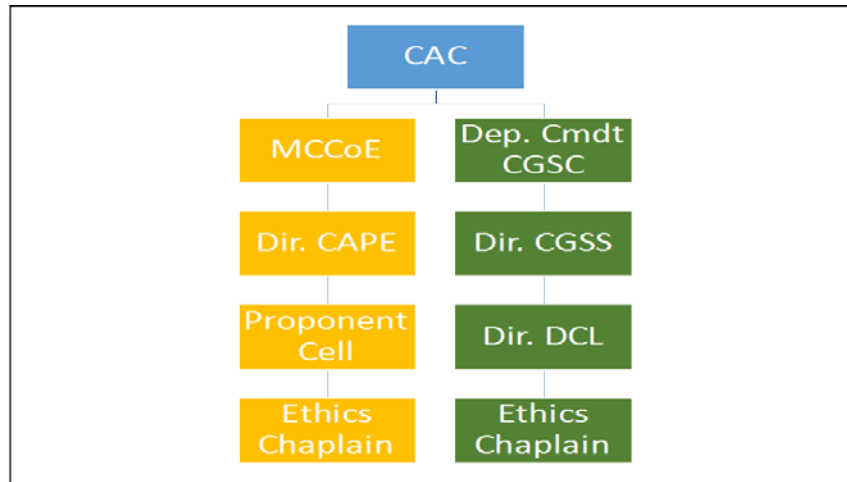


Figure 5. Current Organizational Relationship for the Army Ethic

*Source:* Created by author.

While the DCL and its ethics chaplain are responsible for E100, the lesson authors and instructors come from various departments. Dr. Thomas' initial intent was to ensure that ethics is a leadership responsibility, not just a Department of Leadership responsibility. He wanted instructors from each department to be familiar with the ethical concepts so eventually they could integrate ethics throughout the entire curriculum.<sup>9</sup> As a result, one faculty member from the Department of Joint Interagency Military Operations (DJIMO) authored a virtue ethic lesson, one from the Department of Tactics (DTAC) wrote deontological and consequential ethics lesson, and one from the Department of Logistics and Resource Operations (DLRO) drafted a lesson on moral objectivism and relativism. Two of the three lesson authors stated they were tasked to be the lesson authors even though they had no formal education in the ethics arena.

The ethics chaplain, the proponent for the course, does not have a vote in who gets to teach E100. Typically, there is one instructor per staff group (and four total in a

team of 12 instructors) who has the responsibility to teach ethics curriculum. These E100 instructors, chosen by the team leaders, receive instructions through the Faculty Development Program (FDP) on how to facilitate each lesson. On average, the lesson authors spend about 30 minutes per lesson in FDP sessions to review the lesson plan and answer any questions.<sup>10</sup> Both Dr. Thomas and Chaplain Sean Wead, a former ethics chaplain at CGSC, acknowledged that there was a wide range of ethical understanding amongst the instructors since not everyone has taken a philosophy course in his/her undergraduate education. To better prepare the ethics instructors to meet such a challenge, the DCL conducted a dedicated faculty-training course in 2014. Dr. Bell conducted a three-day course on ethics to all the ethics instructors that covered much more than just the lesson plans. This special developmental course introduced instructors to a broader knowledge base on ethics and philosophy. Even though this program created sparks and motivated many of the instructors, it has not reoccurred since 2014.<sup>11</sup>

Leader Education. What is the current method of ethics education in the CGSOC? This section describes the purpose, or the objective, of the E100 course, as well as the method and content of the course as most recently taught in the academic year 2016. The curriculum developer and the lesson authors all agreed that the purpose of E100 is twofold: (1) to give students the necessary foundation to make ethical decisions and (2) to enable students to reflect on ethical principles as organizational leaders.<sup>12</sup> There are two Terminal Learning Objectives (TLOs) for E100. The first TLO is to communicate effectively, which is a general objective for all Common Core courses. The second TLO, more specific to E100, is to compose one's moral reasoning. This TLO supports two Joint Professional Military Education Level I (JPME I) learning areas: (1) "Comprehend the

role of the Profession of Arms in the contemporary environment,” and (2) “Comprehend the ethical dimension of operational leadership and the challenge that it may present when considering the values of the Profession of Arms.”<sup>13</sup>

The E100 course is designed as a parallel block of instruction during the Common Core, meaning the lessons are dispersed throughout other main blocks of instruction. History and leadership lessons are also taught as parallel blocks. As table 2 demonstrates, the E100 course, as of August 2015, consisted of five two-hour lessons.<sup>14</sup>

Table 2. E100 Lessons’ Content and Method

Lesson	Title	ELO	Method
E101	Stewarding the Profession	Analyze the Professional Military Ethic	Guest speaker lecture
E102	Just War	Analyze Just War	Class discussion/ Case Study
E103	Virtue Ethics	Analyze Moral Virtue	Class discussion/ Case Study
E104	Duty and Consequential Ethics	Explain Duty Ethics and Consequential Ethics	Class discussion/ Case Study
E105	Soldiering in a Postmodern World	Explain Moral objectivism and Moral Relativism	Class discussion/ Case Study

*Source:* Created by author based on E100 Lesson Advanced Sheets (USACGSC, Fort Leavenworth, KS, 2015).

The first lesson is a guest lecture by Dr. Don Snider, Senior Fellow in CAPE. The lecture follows a wraparound discussion by each staff group. The remaining four lessons follow the five-step Experiential Learning Model format of concrete experience using either video clips or a thought-provoking quote; publish and process time to ask leading

questions; generalize new information (GNI), where ethical theories are presented; develop, where students ask, “How can I use this”; and practical exercises involving case studies. Each lesson consists of one Enabling Learning Objective (ELO), developed by Mr. Ihrke, the curriculum developer, and the ethics chaplain.<sup>15</sup>

For instance, the E103 lesson begins with a quote, “Men do not take good iron to make a nail nor a good man to make a soldier.”<sup>16</sup> This concrete experience stimulates a discussion on merits and necessity of good moral character in a soldier. The instructor, then, takes about ten minutes to publish and process, where he asks questions such as “Does character really matter,” and “How would you define ‘character’?” GNI covers the central tenets of virtue theory in comparison to ADRP 6-22 for the remainder of the first hour of the lesson. Mr. Jeff Oeser, the lesson author for E103, explained that a continual juxtaposition between the virtue theory and the Army doctrine is to challenge the students not only to understand the theory, but also to articulate how one would “operationalize”, or apply the theory in the unit.<sup>17</sup> The second hour involves a case study exercise, where students can apply the concepts of virtue ethics to real world scenarios and gain appreciation for the complexities involved with ethical choices. The lesson plan provides six case studies. Each student group discusses a case study for ten minutes and then back briefs on their findings or reasoning to other groups for the remainder of the hour. The lesson plan further provides guiding questions that allow the instructors to probe for deeper analysis.

As table 2 illustrates, the E100 course covers a wide range of foundational content. The first lecture frames the Army Ethic in terms the stewardship of the profession. The next lesson discusses the principles of just war theory, both of war and in

war. This lesson helps the students to acknowledge shortcomings of just war theory and introduces them to considerations of ethical “dilemmas not easily settled by the laws of war.”<sup>18</sup> Then, the curriculum presents three major ethical theories (virtue, deontology, and consequentialism) over the two lessons. During these two lessons, students examine each theory and discuss strengths and weaknesses of each. To wrap up the course, E105 explores and evaluates moral objectivism and relativism in an effort to inform students’ personal ethical commitments.<sup>19</sup>

Training. What resources does the CGSOC provide its students to train the operational Army on the Army Ethic? Specifically, what is the current take away from the E100 course? The one take away from current E100 course is the student’s moral philosophy essay. This individual assignment assesses a student’s ability to “internalize the ethical concepts . . . and explain how they integrate into the professional military ethic.”<sup>20</sup> More specifically, the essay evaluates the student’s attainment of the TLO to compose one’s moral reasoning from an organizational leader’s perspective. The essay also requires students to use the language of the three ethical theories and explain their reasoning for integrating or excluding each of the three, while assessing its strengths and weaknesses. Lastly, the essay measures alignment of the student’s moral philosophy with the professional military ethic.

In addition to the moral philosophy essay, Dr. Thomas expressed that one of the key tools for ethics education is “to equip [the students] with stories that they can get in small groups and discuss it . . . with some meaning.”<sup>21</sup> Each of the current lessons contains a number of case studies to be used during practical exercises. As of August 2015 curriculum, E102 presented one case study on just war, six and eight possible



scenarios for E103 and E104 respectively, and one case study for E105 on moral relativism.<sup>22</sup>

What resources does CAPE provide for organizational level leaders as the Army's proponent on the Army Ethic? The CAPE website hosts a variety of resources. Just for the intermediate level, which addresses ranks of majors and lieutenant colonels, there are 26 case studies, 56 video case studies, 38 virtual simulations, 50 videos, 10 lesson plans, and 5 training support packages.<sup>23</sup> In particular, CAPE is currently conducting the "America's Army—Our Profession" (AAOP) campaign with the theme "Living the Army Ethic." This theme follows fiscal year (FY) 14's campaign that emphasized "trust" and "honorable service and stewardship." The FY15/16 training package includes "Keepers of the Colors" virtual simulation, lesson plans and handouts, and facilitator's guide along with a list of best practices.<sup>24</sup> All these resources are geared toward organizational leaders and their support to implement the Army Ethic within their units.

In summary, in the current state the ethics curriculum revolves around a ten-hour course titled, "E100: Ethics". The Department of Command and Leadership (DCL) has overall responsibility for the course with the CGSC ethics chaplain, who belongs in that department. However, the instructors come from all departments, selected by each team leader, making the quality of instruction somewhat variable and the course administration challenging. The course itself covers a wide range of topics to include three main ethical theories, using the five-step Experiential Learning Model. The majority of class time is devoted to applied ethics through the discussion of case studies. As a take away, the E100 affords students a reflective opportunity to write a personal moral philosophy essay as

organizational leaders and exposes them to a maximum of 16 case studies to utilize in their future assignments.

### Desired End State

The desired end state for ethics education in the CGSOC is nested within the Army's desired end state for the Army Ethic. Based on ADRP 1, the end state for any ethics curriculum is to inform, motivate, and inspire Army Professionals to (1) decide what is right and demonstrate the character, competence, and commitment to act accordingly, (2) contribute honorable service in all aspects of life, and (3) serve as stewards of the profession by preventing misconduct and unethical practices. ADRP 6-22 complements ADRP 1 by desiring professionals of character, who embody the Army values, with an informed ethical conscience, to make the right choice when facing tough challenges. As ADRP 1 summarizes, the desired end state for the Army as an institution (or expectations for the Army Profession, based on Army Ethic) is to accomplish the mission in the right way with certified professionals of character, who maintain the trust of the American people.<sup>25</sup>

In CGSOC, the desired end state is determined by JPME requirements and the intent of the Director of CGSS. While there is no codified "desired end state" for ethics curriculum, the current E100 course aims to achieve two JMPE objectives that focus on comprehending the role of the Profession of Arms, and the ethical dimension of operational leadership when considering the values of the Profession of Arms. Additionally, Colonel Cardinale desires to integrate doctrines of leadership and the Army Ethic into the entire spectrum of CGSOC.<sup>26</sup> His goal is to ensure that students and faculty understand and are capable of applying principles of ethics in all aspects of their

profession, while helping students grasp their responsibilities as wise stewards of the profession and equipping them to develop ethical organizations.<sup>27</sup> Mr. Bruce Roeder, the lesson author for E104, summarized the desired outcome to be for all graduates of CGSOC to “exercise moral leadership and be ethical leaders, in addition to being adaptive, critical thinking, and creative leaders.”<sup>28</sup>

In summary, the existing desired end state of ethics program at CGSOC appears to be threefold. (1) Both faculty and students understand and are capable of applying the Army Ethic. (2) The graduates of CGSOC are ethical leaders, who are good stewards of the Army Profession. (3) The graduates of CGSOC are educated and equipped to develop and maintain ethical organizations.

#### Assessment of Current Approach

Based on the description of the current state and the desired end state, how effective is the CGSOC’s current approach to instructing the Army Ethic? Does the current approach, as taught in the academic year 2016, produce the desired end state? As Dr. Thomas indicated, it is difficult to assess the true effectiveness of E100 given the short life-span of the course. The real proof will be evidenced once students go back out into Army units and as they progress through the ranks over an extended period of time. Given these limitations, this analysis looks at the logical flow and completeness of each line of effort as they currently exist.

Overall, the current approach to ethics curriculum has made positive progress since the inception in 2012. The E100 course has been fine-tuned primarily through the efforts of the CGSC ethics chaplain, the director of DCL, and the lesson authors. However, the current approach could further improve in order to fully meet the desired

end state. Organizationally, not all faculty members understand and are able to incorporate the Army Ethic. In terms of leader education, there is a misalignment between the school's view and the doctrinal view on the professional ethic. When it comes to equipping students to train organizational units on the Army Ethic, the curriculum only provides limited resources. Figure 6 is a graphical depiction of the current approach to the ethics curriculum at the CGSOC.

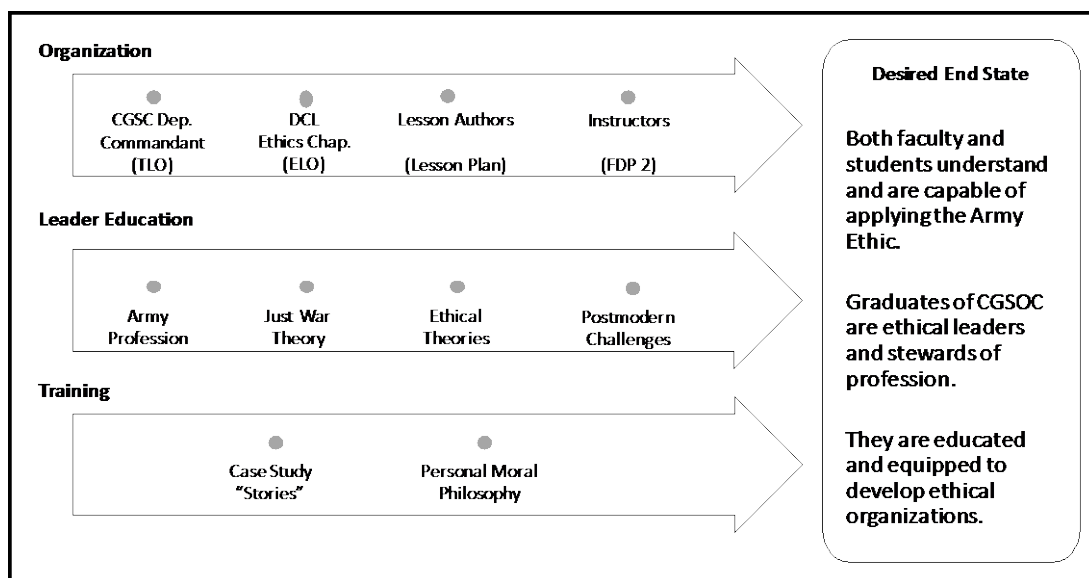


Figure 6. Current Lines of Effort for Ethics Curriculum at CGSOC

*Source:* Created by author.

Organization. Who is really responsible for the ethics education at CGSOC? Currently, there is no coherent proponent for educating students about the Army Ethic within CGSC. DCL has the delegated responsibility to develop and maintain ethics curriculum. The CGSC ethics chaplain, under DCL, supervises administration of the curriculum. All the while, the lesson authors and instructors come from all departments in

CGSS. In addition, there is no one position at CGSS level to coordinate and supervise the quality of instruction.

Without a coherent organizational responsibility, the existence and the extent of ethics education seem to depend on the senior leadership within CGSC. BG MacFarland, while serving as the Deputy Commandant of CGSC, was heavily involved in the creation of dedicated ethics curriculum. He directed not only the creation of E100 and E200 courses but the number of hours and the content of courses as well. Subsequent deputy commandants were apparently less interested and thus less involved. As a result, the ethics curriculum has been managed at DCL level since BG MacFarland's departure from CGSC.<sup>29</sup>

Because the genesis of current ethics curriculum depended on a single senior leader, timing was also important. When CGSS needed BG MacFarland to cast his vision to the entire faculty and staff, he was ready to change out of his position. Mr. Ihrke admits, "We needed the boss to come in, gather everyone together, and say 'we are going to teach this new course and this is way we are doing it. I need your support to make this work, and it is important.' I don't think we had that at the appropriate level."<sup>30</sup>

Consequently, faculty acceptance was an obstacle. Some instructors thought that ethics should belong to DCL alone and expressed their discomfort with teaching ethics.

Chaplain Wead, a former ethics chaplain at CGSC, described that roughly a third of the instructors struggled with teaching ethics in class.<sup>31</sup> One student commented, "[Ethics] is a complex topic that should have been taught by a professional, rather than [an instructor] that just 'fell' into teaching the course."<sup>32</sup> Such a comment indicates that the apparent

discomfort on the instructor's part was somehow verbalized by the instructor and observed by the students.

An interesting part of the dynamic is the fact that lesson authors and the majority of instructors do not belong to DCL. Can DCL effectively administer the E100 course with instructors from other departments? When asked about this dynamic, one of the lesson authors expressed, "There was some awkwardness to it. And from the student's perspective, it could be episodic in that the flow maybe wasn't as obvious or smooth as you might think."<sup>33</sup> For the faculty from other departments, E100 became an additional teaching topic that they had to learn. Because ethics is not the subject of their expertise, the majority of instructors depended on FDP 2 and their own self-study for each lesson.<sup>34</sup> But, is a 30-minute FDP session on a topic as complex as moral relativism sufficient to equip the instructors to adequately teach the students? Every department in every academic institution requires a certain level of expertise or credentials for their faculty members to teach a subject. The current organizational structure for the ethics course in CGSOC does not seem to provide such gateways to ensure the quality of instructors.

No doubt, every lesson author puts forward his best effort during FDP and makes himself fully available for any assistance, but as one lesson author acknowledged, "I don't know within each instructor, what they got and didn't get, where their strengths or weakness were, and if they needed more [instruction]."<sup>35</sup> Considering the fact that there was no ethics curriculum four years ago, the E100 course has certainly made a significant improvement. Now, there are fairly comprehensive lesson plans, FDP sessions, and even a special intensive training course for faculty instructors. At the same time, such an organizational structure makes it difficult to assess the effectiveness of the ethics

curriculum from the faculty perspective. Furthermore, the current approach does not support the desired end state of all faculty members understanding and embracing the Army Ethic. Typically, only four of twelve instructors on a team are trained and are in positions to teach ethics.

Another dynamics is that E100 is the only parallel block of instruction without a direct departmental supervision. Every lesson author tried to be mindful of where his particular lesson fell on the schedule so that his reading demands were not onerous. Mr. Oeser, from DJIMO, commented, “How do you convince a major sitting in your class, who has 30 to 40 pages of other reading to do [for other classes]? And [ethics] stuff becomes inconvenient.”<sup>36</sup> On one hand, such consideration is a welcoming gift to students. On the other hand, it is interesting that such accommodation is not seen in other parallel classes that have the departmental proponent. For instance, the Department of Military History (DHM) requires 43 pages of reading from four different sources for the H101 lesson.<sup>37</sup> In comparison, E105—perhaps the most complex lesson in E100—requires only 15 pages of reading (see table 3). A more in depth look at the content of readings will be addressed in the Leader Education section.

What about the ethics chaplain? Stromberg suggested the proponent for PME must have an appropriate balance between intellectual expertise and contextual experience. Chaplain Barbara Sherer, the CAC Chaplain, concurs by saying, “[Chaplains] would have the type of advanced degree, ability to understand the concepts, and day-to-day interactions with the people to understand what it takes to make ethical decisions.”<sup>38</sup> In that sense, the ethics chaplain certainly meets general credentials. However, the placement of the ethics chaplain inside DCL does not seem to produce the optimal

organizational structure. In fact, Chaplain Wead explained that he was initially under the dean. “The problem was,” he said, “the dean could not take care of [the chaplain] as an officer.”<sup>39</sup> In other words, the dean only senior-rated one or two people, which meant it would be difficult for the chaplain to receive the top rating he would need for an evaluation report that would support selection for promotion.

Another challenge with the ethics chaplain’s position is chaplain’s rank. Typically, an ethics chaplain is a relatively young Major in the Army. While the Chaplain Corps tries to assign the most suitable ethics chaplain to CGSC, the fact that a Major is the lowest rank among faculty members in CGSC could be problematic in a hierarchical organization. Chaplain Wead admitted he could have helped much more with ethics programs, not just in CGSS but also in the School of Advanced Military Studies (SAMS) and School for Command Preparation (SCP). Unfortunately, his influence was somewhat limited as “rank structure kind of played into it.”<sup>40</sup> Dr. Bell is a great addition to the ethics team in CGSC and potentially is in a position to exert much influence in the ethics program, similar to other Distinguished Academic Chairs. CGSC currently has ten academic chairs, whose role is to “improve the CGSC resident student experience, strengthen College relationships with interagency partners, and enrich faculty and student scholarly activities.”<sup>41</sup> However, the ethics chair is a privately funded position by the CGSC Foundation and is also a nonresident (visiting professor) position. Subsequently, the ethics chaplain serves as the single point of expertise overseeing the entire program with instructors from five different departments.

Although outside the scope of CGSC, it is pertinent to mention the role of the Chaplain Corps in regards to this organizational assessment. If the ethics chaplain is the



single point of expertise, does the Chaplain Corps provide any structural support?

Chaplain Sherer explained, “The Chaplain Corps does not come to CGSC and tell them ‘this is what curriculum must be.’ All chaplaincy does is train the instructors and assign them. Once they get within a command, it’s up to that command to decide how they will use them and what curriculum they are going to have.”<sup>42</sup> This indicates that the CGSC ethics chaplain must depend on informal relationships he builds with ethics chaplains at other Army institutions to collaborate on matters regarding ethics curriculum.

Leader Education. How effective was E100 to achieve the desired end state? One way to evaluate the curriculum is through student surveys. While the study acknowledges the limited nature of such surveys in terms of the sample size, they do provide a glimpse from the student’s perspective. For example, during the academic year 2016, 220 students completed the survey out of 1307 students in the course.<sup>43</sup> In this survey, 67 percent of the respondents gave a favorable answer to the statement, “E100 provided me with a better appreciation of why, as a field grade Officer, I am studying ethics in CGSOC.”<sup>44</sup> This is a notable improvement from 31 percent in November 2012.<sup>45</sup> In addition, 88 percent of respondents agreed that their instructors communicated the subject matter effectively, and 90 percent answered their instructors came prepared for class.<sup>46</sup> These numbers, too, have increased from 63 percent and 81 percent, respectively, in 2012.<sup>47</sup> Therefore, on one hand, one could conclude that E100 is on the right azimuth.

On the other hand, there are some inherent challenges with the method of the ethics course. Mr. Roeder suggests, “We don’t want to insult the students [as well as] the faculty.”<sup>48</sup> Because there is such a wide range of ethics knowledge base, students’ reactions range from “The instruction was confusing . . . I am still not clear,” to “I am

well past this level of thinking.”<sup>49</sup> Interestingly, of all the respondents who strongly agreed to the statement, “E100 provided me with a better appreciation of why, as a field grade Officer, I am studying ethics in CGSOC,” 44 percent came from U.S. Army special branch officers (i.e. lawyers, chaplains, medical officer, etc.). In comparison, only 26 percent of branch officers fully appreciated studying ethics, even though branch officers comprised more than a half of all respondents.<sup>50</sup> On one hand, the survey result makes sense in that medical officers, lawyers, and chaplains would have more prior education in ethics than a typical infantry or armor officer. On the other hand, it is important to note that the current method of ethics education is positively impacting only a limited portion of branch officers-future battalion and brigade primary staff officers and commanders.

As previously mentioned, one of the challenges apparently lies in the fact that E100 is a parallel block of instruction. One lesson author commented that each two-hour lesson is separated by a span of a week or more, which could make it difficult for students to retain the information and to synthesize the material, especially if they are unfamiliar with ethical theories.<sup>51</sup> An attempt to overcome this challenge was to simplify the readings. As table 3 depicts, a majority of the readings are summaries. This is a shift from the original reading list. When E100 first began, the required readings included original writings from ethicists like Aristotle, Socrates, and Kant. After the first iteration, however, readings changed to more modern day writers. Dr. Thomas indicated, “Not only was [the original curriculum] difficult for the students, it was difficult for faculty to teach.”<sup>52</sup> Mr. Ihrke concurs, “Students thought the readings were too academic, hard to understand, [and] not practical enough.”<sup>53</sup> Without faculty expertise to facilitate the

discussion and answer challenging questions, it only made sense to keep the readings relatively straight forward and easily understood.

Table 3. E100 Readings Comparison

Lesson	E101	E102	E103	E104	E105
<b>Readings</b>	<ul style="list-style-type: none"> <li>• ADRP 1</li> <li>• The U.S. Constitution</li> </ul>	<ul style="list-style-type: none"> <li>• "Overview of War, Ethics, and Just War Theory," notes prepared by Brian Orend (4)</li> <li>• "Ethics, Combat, and a Soldier's Decision to Kill," Sean Wead (12)</li> <li>• "War Zone Killing Leaves Troops with Moral Injury," <i>Washington Post</i> (4)</li> </ul>	<ul style="list-style-type: none"> <li>• "Virtue Theory Summary," CGSC (2)</li> <li>• ADRP 6-22, Ch. 3 (7)</li> <li>• "Virtue and the Military," Daniel Bell (13)</li> </ul>	<ul style="list-style-type: none"> <li>• "Introduction to Deontology and Consequentialism for Military Leaders," Daniel Bell (8)</li> </ul>	<ul style="list-style-type: none"> <li>• "Introduction to The Challenge of Moral Diversity," Daniel Bell (4)</li> <li>• "Clashing Moral Civilization: Why is Relativism a Threat to the Military?" Daniel Bell (11)</li> </ul>
<b>Optional Readings</b>		<ul style="list-style-type: none"> <li>• <i>War</i>, Brian Orend</li> </ul>		<ul style="list-style-type: none"> <li>• The Joint Ethics Regulation 5500.07-R, Sec. 5</li> </ul>	

\*Numbers in parenthesis refer to the number of pages

*Source:* Created by author based on E100 Lesson Advanced Sheets.

Such an approach is unique to the ethics curriculum. The history courses, even though they are parallel courses as well, maintain a demanding academic standard. During H100 block of instruction, for instance, students face a robust list of required and optional readings, as well as a list of resources for further professional development.<sup>54</sup> While the ethics curriculum has moved away from philosophers like Kant, the history reading still includes a healthy dose of Clausewitz, a near contemporary of Kant.

The lesson authors explained the reason for reducing and simplifying the reading requirements was that students probably do not need to understand who Aristotle and Kant are. The students just need to know the basics and be able to apply the principles.

Such emphasis on applied ethics is what Jessica Wolfendale referred to as a functional approach. This approach aims to teach proper behavior for the military to function effectively, without necessarily transforming one's character. Accordingly, E100 places emphasis on case studies, where students simply ask, "Did the person do the right thing?" In other words, "Did that decision follow the rules, keep the honor of the profession, or demonstrate the Army values?" Without appealing to the character, the functional view depends on extrinsic motivators, such as pride of being a professional or fear of disrespect and punishment. This level of ethical reasoning describes level 1 (rewards and punishment) or 2 (peer group pressure) from Kohlberg's Scale of Moral Development and falls short of level 3 (internalizing social contract) as recommended by Patterson and Phipps, for Army's mid-level leaders.

This is not to say that a functional approach is necessarily wrong. The point is that the doctrine, described in both ADRPs 1 and 6-22, expects Army Professionals to possess what Wolfendale called an aspirational view. This view calls a military professional not only to do the right thing but to do the right thing with the right heart. As discussed in chapter 2, the Army doctrine strongly emphasizes virtue ethics, synonymous with aspirational view. Virtue ethics is rightly emphasized because it is consistent with the concept of honorable profession and is an essential basis for necessary professional trust in executing decentralized missions in complex environments of modern warfare.

Currently, there is a misalignment between how CGSOC approaches ethics education (functional) and what the Army doctrines require (aspirational). (See table 4 for comparison.) The E100 lacks in-depth exposure to ethical theories that causes students to wrestle with the complexity of a military ethic. Furthermore, the curriculum

does not challenge students to understand the intricacies of virtue theory in concert with other ethical theories. Can one become a professional without a sound knowledge base and only through practice? For instance, can one become a heart surgeon simply through talking about how someone else performed an open-heart surgery without ever studying the complexities of a heart and other related body functions? Timothy Challans remarked, “Better moral understanding and better moral practice are necessary conditions for moral progress.”<sup>55</sup> This is to say, practice without understanding does not lead to moral progress. In fact, a strong knowledge base is an essential foundation to right professional practice.

Why then is there a difference between CGSOC’s approach and the doctrine’s? There seems to be an assumption that it is unlikely for ethics education to actually influence an officer’s character by the time he comes to CGSC. Several of the interviewees have expressed an opinion that changing a person’s character through a ten-hour course may be too far of a reach. As Hilliard Aronovitch and Peter Olsthoorn explained, CGSC treats the language of virtue ethics in doctrines as another functional way to encourage ethical behavior to increase military effectiveness.

Interestingly, DCL does endorse an aspirational view of leadership. During L102 and L106 lessons, the curriculum esteems transformational leadership over transactional leadership.<sup>56</sup> While transactional leadership results in behavioral compliance, transformational leadership expects raising intrinsic motivation, morality, and commitment that derive from beliefs and thoughts. Unlike the ethics curriculum, the leadership curriculum is well aligned with aspirational language extracted from ADRP 6-

22. Such contrast suggests that some bias toward the value of ethics education may still exist.

Table 4. Ethics Education Methods Comparison

View	Functional	Aspirational
Preferred Method	Case Study No Formal Education	Formal Education on Moral Philosophy
Primary Content	Deontological Theory Consequential Theory	Virtue Theory

*Source:* Created by author.

Analysis of the E100 content and its sequence of presentation suggests there are areas for improvement as well. The “Stewarding the Profession” lecture is not necessarily tied in to the rest of the lessons. One of the evaluation statements in the student survey was “As a result of Dr. Snider's presentation and the classroom discussion that followed, I gained an understanding of the relationship between the Army's doctrine on the profession and ethics.” Compared to the 67 percent who thought E100 was a helpful course, only 58 percent of respondents found the lecture helpful.<sup>57</sup> Students apparently felt a bit disconnected because there was no prior ethical discussion that provided the context. More importantly, E101 is the only lesson that discussed the Army Ethic. There is no mention of the Army Ethic, professional military ethic, or stewardship, in any of the

lesson plans from E102 to E105. Except for the E103 lesson on virtue ethics that makes connections to ADRP 6-22, there is no link between the lessons and ADRP 1 or the Army Ethic in particular. Since the lessons focus more on the theory and discussing the elements of theory using case studies, any synthesis to tie the lessons to a larger context of the Army Ethic and the Army Profession can only occur outside the classroom environment. Without lesson plans that connect the dots, it seems plausible that some students would feel the lecture was ineffective.

Additionally, lessons on ethical theories do not adequately address the existing tensions among those theories. While E103 and E104 lessons explicate strengths and weaknesses of each of the ethical traditions, the curriculum does not offer any ways to resolve tensions that exist among the theories. For example, the consequential ethic says that one should pursue his own happiness, but the deontological ethic says one must sometimes sacrifice his happiness in order to do his duty. More tension arises when comparing a deontological ethic that declares universal moral principles to a virtue ethic that defines moral principles subjectively within a person or a group. The current curriculum does not present any methods to harmonize various ethical perspectives or any ethical decision making models (such as CAPE's ethical processing model or Kem's ethical triangle decision making model) to guide through choosing the best ethical theory in a situation.

Training. Does the TLO of "compose your moral reasoning" provide a sufficient take away from CGSOC? Will the personal moral philosophy essay help to prepare the next generation of ethical organizational leaders in the Army? On one hand, the assessment does provide each student an opportunity to reflect on what he has learned

and apply as an organizational leader. The grading rubric requires students to incorporate the professional ethic and ethical theories from an organizational leader's perspective. On the other hand, only 62 percent of student survey respondents agreed to the statement, "The E100 essay was effective in causing me to reflect on my moral identity."<sup>58</sup> If in fact, training the Army Ethic is "an important leader responsibility," as ADRP 6-22 states, what else can CGSOC provide its students to train the organizational units on the Army Ethic?

In the current approach, the only other resource that CGSOC provides is case studies. These are the primary means to equip the students with stories to share. Certainly, the ethical dilemmas presented in the course are interesting and can generate vigorous discussion. However, are these case studies sufficient to convince the organizational leaders to emphasize ethics training in their units? The problem is definitely not the lack of appropriate case studies. As previously mentioned, CAPE has produced a plethora of resources for mid-level leaders. However, no lesson within the E100 mentions or even shows the CAPE website. Moreover, the current list of case studies lack positive military role models, who made the right ethical choice. Meanwhile, FM 6-22 states, "Leaders enable the development of character in others by conveying clear ethical expectations, modeling right conduct, and establishing discipline to uphold the Army Ethic and embody the Army Values."<sup>59</sup>

Finally, despite the fact that many academic scholars and ethics practitioners have suggested many recommendations on training to improve the ethical climate of an organization, CGSOC has not made any deliberate attempt to include them in the curriculum thus far. While ADRP 1 advocates that the Army Ethic is essential for the



Army Profession, CGSOC has offered fewer resources (in comparison to other courses) for its students to socialize and implement the Army Ethic in the units they would lead in the future.

### Assessment of the Proposed Approach

As previously mentioned, the CGSS, under the guidance of Colonel Cardinale, is restructuring its approach to instructing the Army Ethic. The desired end state remains the same as before. Proposed to be implemented by the next academic year, this initiative adjusts the objectives within each line of effort in an attempt to address some of the challenges mentioned during the assessment of the current approach, (see figure 7). How will these proposed changes improve instruction of the Army Ethic in the CGSOC? This assessment will be general and broad in nature since the final decisions have not been made during the span of this research.

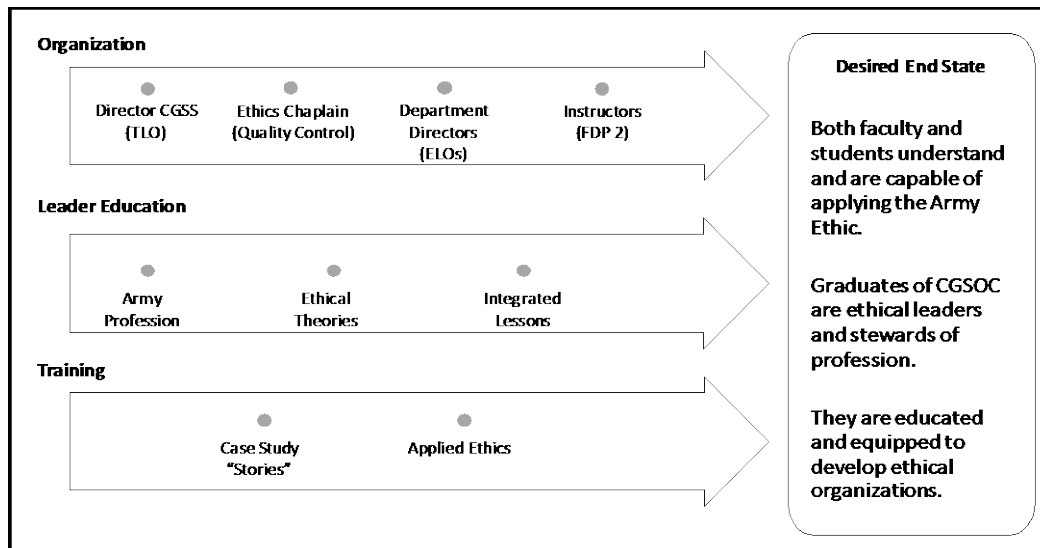


Figure 7. Proposed Lines of Effort for Integrating Ethics

Source: Created by author.

Organization. The Department of Command and Leadership (DCL) is still responsible for the formal portion of ethics. In lieu of the E100 course, one lesson that reviews all three ethical theories will be inserted as a part of the L100 block of instruction. More specifically, a ten-hour block under E100 will be reduced to four hours: two hours for the guest lecture on the Army Profession and two hours for the ethical models. All other ethical leadership lessons (i.e. developing ethical organizations, ethics in war, and moral courage) will remain as a part of either L100 or L200 lessons. Centralizing all formal ethics lessons under DCL and its faculty may provide better quality control over the instructor's ability to teach the content and to facilitate the lessons. This approach may also increase the consistency of themes and the interconnectedness among lessons.

Another benefit of the proposed approach is that it would potentially achieve the desired end state that ensures all faculty members are able to understand and apply the Army Ethic. In design, this new approach adopts an integrated method, where the professional military ethic becomes a part of every course. Similar to the German Armed Forces, CGSS would require each department to incorporate the professional military ethic in its lessons wherever appropriate. Consequently, this would increase the number of faculty that would interact with ethics. Ideally, every faculty member would embrace this approach and bring ethical theories with practical applications to classroom discussions.

Colonel Cardinale stated that his proposed approach to ethics is analogous to how the Army approached the issue of safety.<sup>60</sup> At one point in time in the Army, there was little or no concern for safety. But the safety program prompted greater awareness of

“safety-mindedness” throughout the Army. As a result, safety has now become ubiquitous, from weekend safety briefs to live fire exercises. Colonel Cardinale wants ethics to promulgate in a same manner, for all to become more “ethics-minded” all the time, instead of just during a small portion of CGSOC.

While the details of the proposal are being developed concurrently with this research, there are a few important notes to keep in mind. First, without proper emphasis from the Director of CGSS, it would be difficult to convince the faculty and staff. As a lesson learned from 2012, Colonel Cardinale (and perhaps even BG Kem, current Deputy Commandant of CGSC) would need to articulate the reason for change and the importance of the Army Ethic to department directors and instructors. More importantly, CGSC must ensure that “ethics-mindedness” remains an enduring top priority for future CGSS directors. Otherwise, this proposed approach could halt the positive momentum that E100 has generated over the last four years.

Second, this approach stretches supervisory responsibility of the CGSC ethics chaplain. At least initially, the ethics chaplain’s supervisory responsibility expands from three lesson authors to five departmental directors and a number lesson authors. Since ethics will be a part of each department, every curriculum developer and director must have clear a understanding of ethics requirements and contents to ensure that all instructors within each department are capable to integrate ethics.<sup>61</sup> Would a single chaplain be able to effectively provide the necessary quality control in all departments? How would CGSS prepare each department to have a sufficient knowledge base so that the Army Ethic is correctly applied? Would departmental directors be willing to accept

recommended inputs from the ethics chaplain? These are some of the questions that must be addressed.

Leader Education. Retaining the guest lecture on the Army Profession early in the year is a positive move. This lecture has a great potential to set the azimuth for the entire CGSOC curriculum, providing a clear context for the Army Profession and the Army Ethic. However, unless the same language of profession and ethic is integrated throughout other ethics discussions, the lecture may not reach its full impact.

One assessment that remains a concern is that the proposed approach still does not reconcile the misalignment between CGSOC's functional approach and the doctrine's aspirational approach. In fact, by reducing the number of instructional hours that directly deal with any theoretical study and analysis, CGSOC has effectively moved closer to the functional view. Through the integrated lessons, students could certainly have more opportunities to apply ethics. However, will the reduced formal instruction on ethics enable the students to gain sufficient understanding to apply the Army Ethic effectively? No doubt, the functional approach can result in CGSOC graduates to be ethical leaders and stewards of the profession. The issue is that while this approach can achieve the letter of the desired end state, it falls short of attaining the spirit of the desired end state, which is to produce leaders who have inward ethical character, not just outward ethical behavior.

Colonel Cardinale acknowledged that a part of reason for the proposal is CGSOC's workload and class time management.<sup>62</sup> There are many competing requirements for ILE, mandated by Joint Professional Military Education (JPME) 1 and the Training and Doctrine Command (TRADOC). Understandably, finding the right

balance between in-class instruction and reflection time to optimize knowledge retention and professional development remains a critical challenge. Nonetheless, this proposal raises an interesting question from a limited perspective. If the Army Ethic is as important as the Army says it is, why delete E100 curriculum? During the academic year 2016, CGSOC consisted of more than 620 contact hours (hours in class).<sup>63</sup> DTAC teaches more than 230 hours, while DJIMO has 190 contact hours. Even DMH teaches 60 hours through three courses. Even with the task of reducing the contact hours, could CGSOC not maintain those ten hours for E100? Could the proposed approach be in addition to, not instead of the current curriculum? The decision-making process within CGSS is admittedly outside the scope of this research. A legitimate reason may exist for deleting the E100. The point is, unless that reason is clearly articulated from the senior leadership of CGSS, any effort to change the current curriculum may only compromise the intent for the proposed approach.

Training. The proposed integrated approach seems to present opportunities for equipping the CGSOC graduates to train Army units on the Army Ethic and to develop ethical organizations. The personal moral philosophy essay no longer appears to be a requirement. While there may have been some value in the essay requirement, the new approach could present multiple opportunities to evaluate students' ability to understanding and apply the Army Ethic. Using the proposed approach, the discussion of ethical issues and case studies can be generated not only from ethics and leadership lessons, but also from tactics, history, and logistics lessons. As Asa Kasher commented, embedding professional military ethics in every course will seem the most natural way to actually teach ethics and be relevant. Subsequently, students could take away suitable

means to integrate ethics in unit training without turning ethics into another mandatory training.

### Summary

The ethics curriculum in CGSOC has made tremendous improvements since its inception in 2012. The lesson authors, along with the CGSC ethics chaplain, have labored much to shape the E100 course to a satisfactory state. Nevertheless, the current lines of effort appear to fall short of fully accomplishing the desired end state. First, the current structure allows only a portion of CGSS faculty to understand and teach ethics, while students acquire only a limited amount of instruction and application. This only partially accomplishes the desired end state of having both faculty and students understand and are capable of applying the Army Ethic. Second, with emphasis on a functional approach, the curriculum adds very little to students' character development that would contribute to becoming ethical leaders and stewards of profession. Third, the current E100 only offers limited resources and does not fully equip students to train their units on the Army Ethic.

The proposed approach for the academic year 2017 does attempt to resolve some of the gaps between the current state and the desired end state. It extends the amount of faculty who would interact with ethical issues. However, the cost of these actions is reduction of formal ethics instruction hours and elimination of E100 course. Despite the fact that the proposed approach does not reconcile the misalignment between CGSOC's functional approach and the doctrines' aspirational approach, it does appear to provide greater opportunities to equip the students on natural ways to integrate ethics into training.

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<sup>1</sup> This is the inscription found on Francisco Goya's work titled, *The Sleep of Reason*; Francisco Goya, *The Sleep of Reason*, 1797-1799, The Metropolitan Museum of Art, New York, accessed May 3, 2016, <http://www.metmuseum.org/art/collection/search/338473>.

<sup>2</sup> Douglas Cardinale, interview by author, Fort Leavenworth, March 2, 2016.

<sup>3</sup> Ted Thomas, interview by author, Fort Leavenworth, February 5, 2016.

<sup>4</sup> Ibid.

<sup>5</sup> Ted Ihrke, interview by author, Fort Leavenworth, February 8, 2016.

<sup>6</sup> Thomas, interview.

<sup>7</sup> Peter Dissmore, interview by author, Fort Leavenworth, February 16, 2016.

<sup>8</sup> Sean Wead, interview by author, Fort Leavenworth, February 4, 2016.

<sup>9</sup> Thomas, interview.

<sup>10</sup> Marc Wagner, interview by author, Fort Leavenworth, February 3, 2016.

<sup>11</sup> Wead, interview.

<sup>12</sup> This was a consensus among the six interviewees.

<sup>13</sup> "E100 Theme Advance Sheet" (USACGSC, Fort Leavenworth, KS, 2015), 2.

<sup>14</sup> Ibid., 1.

<sup>15</sup> Ihrke, interview.

<sup>16</sup> U.S. Army Command and General Staff College, "E103 Lesson Plan" (USACGSC, Fort Leavenworth, KS, 2015).

<sup>17</sup> Jeff Oeser, interview by author, Fort Leavenworth, February 3, 2016.

<sup>18</sup> U.S. Army Command and General Staff College, "E101 Advance Sheet" (USACGSC, Fort Leavenworth, KS, 2015), 1.

<sup>19</sup> U.S. Army Command and General Staff College, "E105 Advance Sheet" (USACGSC, Fort Leavenworth, KS, 2015), 1.

<sup>20</sup> "E100 Theme Advance Sheet" (USACGSC, Fort Leavenworth, KS, 2015), 5.

<sup>21</sup> Thomas, interview.

- <sup>22</sup> This information comes from lesson plans for each of the E100 lessons.
- <sup>23</sup> Center for the Army Profession and Ethic, “Product Search,” accessed February 16, 2016, <http://cape.army.mil/product-search>.
- <sup>24</sup> Dissmore, interview.
- <sup>25</sup> Department of the Army, ADRP1, 2-10.
- <sup>26</sup> Cardinale, interview.
- <sup>27</sup> Thomas, interview.
- <sup>28</sup> Bruce Roeder, interview by author, Fort Leavenworth, February 9, 2016.
- <sup>29</sup> Thomas, interview.
- <sup>30</sup> Ihrke, interview.
- <sup>31</sup> Wead, interview.
- <sup>32</sup> U.S. Army Command and General Staff College, “E100, AY2015 Resident Student Survey Qualitative Analysis (RSSQA)” (USACGSC, Fort Leavenworth, KS, 2014), 26.
- <sup>33</sup> Roeder, interview.
- <sup>34</sup> CGSS conducts two types of faculty development programs (FDP). The first type, referred to as FDP, is a general instructor credentialing course for all new incoming instructors. The second type, FDP 2, is a course (or lesson) specific program that has specific focus for the targeted audience.
- <sup>35</sup> Wagner, interview.
- <sup>36</sup> Oeser, interview.
- <sup>37</sup> U.S. Army Command and General Staff College, *H100 Book of Readings* (Fort Leavenworth, KS: USACGSC, 2015), 20.
- <sup>38</sup> Barbara Sherer, interview by author, Fort Leavenworth, February 10, 2016
- <sup>39</sup> Wead, interview.
- <sup>40</sup> Ibid.
- <sup>41</sup> U.S. Army Command and General Staff College, CGSC Circular 350-1, *College Catalog* (Fort Leavenworth, KS: USACGSC, 2016), 2-3.



- <sup>42</sup> Sherer, interview.
- <sup>43</sup> U.S. Army Command and General Staff College, “E100, AY2016 Resident Student Survey Qualitative Analysis (RSSQA)” (USACGSC, Fort Leavenworth, KS, 2016), 1.
- <sup>44</sup> Ibid., 2.
- <sup>45</sup> “E100, AY 2013-01 RSSQA,” 1.
- <sup>46</sup> “E100, AY 2016 RSSQA,” 2.
- <sup>47</sup> “E100, AY 2013-01 RSSQA,” 2.
- <sup>48</sup> Roeder, interview.
- <sup>49</sup> “E100, AY 2015 RSSQA,” 20.
- <sup>50</sup> “E100, AY 2016 RSSQA,” 6.
- <sup>51</sup> Roeder, interview.
- <sup>52</sup> Thomas, interview.
- <sup>53</sup> Ihrke, interview.
- <sup>54</sup> A detailed list of required and optional readings can be found in H100 Lesson Advanced Sheets. U.S. Army Command and General Staff College, *H100 Book of Readings* (Fort Leavenworth: USACGSC, 2015).
- <sup>55</sup> Challans, 13.
- <sup>56</sup> L102 lesson slide 6 outlines differences between commitment and compliance leadership style. L106 lesson slide 11 discusses transactional vs. transformational leadership.
- <sup>57</sup> “E100, AY 2016 RSSQA,” 2.
- <sup>58</sup> Ibid., 3.
- <sup>59</sup> Department of the Army, Field Manual (FM) 6-22, *Leadership Development* (Washington, DC: Government Printing Office, 2015), 5-5.
- <sup>60</sup> Cardinale, interview.
- <sup>61</sup> Thomas, interview.
- <sup>62</sup> Cardinale, interview.

<sup>63</sup> The total contact hours during AY2016 was 629 hours. There was 241 hours in the Common Core, 144 hours in parallel blocks to include E100, and 244 hours in Advanced Operations Course. This total does not include elective terms or the additional lectures.

## CHAPTER 5

### CONCLUSIONS AND RECOMMENDATIONS

We want leaders that are tough, resilient, that can think and out-fight and out-smart the enemy. We want them to be adaptive and agile and flexible. And we want them not only competent, but we want leaders of character.<sup>1</sup>

— GEN Mark A. Milley, CSA

#### Conclusions

The Army Ethic provides the foundation for the professional trust necessary in executing decentralized missions in complex environments of modern warfare.

Accordingly, the Army must educate and train its leaders to ensure that they understand the Army Ethic and are equipped to train their organizations on the Army Ethic. This thesis focused on CGSOC, where the Army's Majors receive their professional military education before assuming their roles as organizational leaders in various Army units.

Using Army Design Methodology as a framework, this thesis sought to answer the following questions: (1) What are the current state and the desired end state of ethics education in CGSOC? (2) Does the CGSOC's current approach on ethics education achieve the desired end state in the areas of organization, leader education, and training? (3) If gaps exist, how can the Army improve its instruction in understanding and application of the Army Ethic in the CGSOC?

To achieve the desired end state for the Army (as outlined in ADRP 1), the desired end state of the ethics program at CGSOC is threefold. (1) Both faculty and students understand and are capable of applying the Army Ethic. (2) The graduates of CGSOC are ethical leaders, who are good stewards of the Army Profession. (3) The

graduates of CGSOC are educated and equipped to develop and maintain ethical organizations. Based on the data presented in chapter 4, this thesis determined that while the current approach is good, it does not fully achieve the desired end state in the areas of organization, leader education, and training.

Organizationally, not having a coherent ethics proponent in CGSS contributes to the challenge of ensuring all faculty understand the Army Ethic. The E100 is unique in that there is no departmental supervision over its instructors since they come from every department. In addition, there is no responsible proponent in CGSC, the next higher organization, who can coordinate and supervise the efforts across the departments. The CGSC ethics chaplain has the delegated responsibility over the curriculum, but he lacks positional authority as one of many in the DCL, and inherent authority based on his military rank. These conditions lead to inconsistent qualification of faculty members to deal with complex ethical issues. Consequently, a portion of the faculty members feels uncomfortable teaching the course.

The organizational deficit directly contributes to the challenges in leader education that produces leaders of ethical character. Because most instructors possess experience but lack expertise in ethics, the instruction focuses primarily on functional behaviors. Lacking the balance of in-depth ethical understanding among faculty causes a misalignment between CGSOC's approach to ethics and the doctrinal approach. Army doctrines espouse virtuous character that leads to virtuous behavior. This aspirational view requires in-depth understanding and reflection, but not every instructor has expertise to facilitate the class in that manner. Additionally, three main ethical theories are

presented in summary format; however, the curriculum does not sufficiently address tensions that exist among those theories.

Furthermore, the current approach provides minimal resources to students as “take-aways” from CGSOC. As of academic year 2016, graduates would take away a personal moral philosophy essay and some case studies to train their future units on the Army Ethic. So far, CGSOC has not made any deliberate attempt to include other creative ways to equip its graduates to build and maintain ethical organizations in the Army. Moreover, even the integration of existing Army resources from CAPE is absent from the current E100 curriculum.

Although the ethics curriculum in CGSOC has made noticeable improvements throughout the four years of its existence, some gaps still remain and prevent CGSOC from achieving the desired end state. As CGSS looks to change its approach to ethics education, this affords a window of opportunity to implement changes and to reduce gaps. The remainder of this chapter will present some of the recommendations in each line of effort and offer potential areas for future study.

### Recommended Approach

Based on the assessments of current and the proposed approaches, this thesis recommends the following revised lines of effort (see figure 8). The intended goal of the following recommendations is to adjust and realign objectives and key elements within each line of effort in order to achieve the stated desired end state from chapter 4.

Organization. To establish a coherent proponent for the Army Ethic in CGSC, the researcher proposes the following recommendations. First, CGSC should establish a resident ethics chair, who would work directly under the Dean of CGSC. Admittedly, this

recommendation would require CGSC to conduct further studies on personnel billets and budgetary constraints. Having a resident ethics chair should provide enduring emphasis and continuity on the ethics program. An ideal candidate for this position would be a retired military officer, or a chaplain, who has a terminal degree in ethics. Such credentials would bring in a balanced view between expertise and experience. Also, placing this position under the Dean would enable the individual to exert influence across all departments. As a resident chair, he could have direct involvement in faculty development programs and provide necessary supervision to instructors.

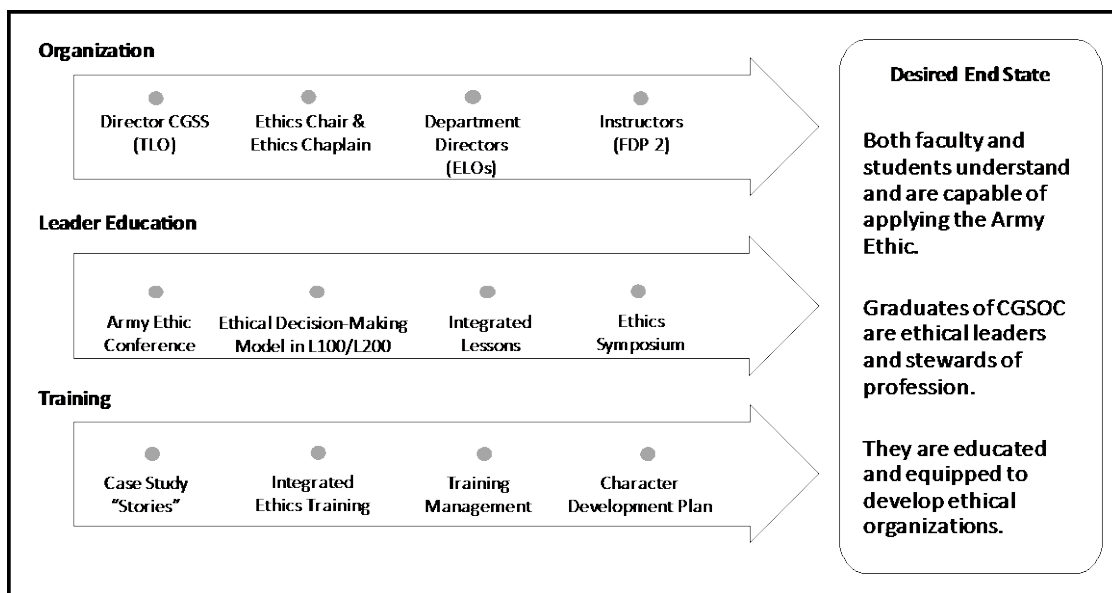


Figure 8. Recommended Lines of Effort

Source: Created by author.

Second, the authorization for the CGSC ethics chaplain should be upgraded to the rank of lieutenant colonel. This would mean that the CGSC ethics chaplain would already have served as a Major, either at the officer basic course or captain's career course. The

benefit of having a lieutenant colonel chaplain is twofold: (1) he would have exposure to the ethics education officers receive prior to CGSC, and thus be in a position to better design and integrate ethics lessons that are sequential and progressive. (2) The ethics chaplain will have an increased positional power to influence the ethics curriculum. The ethics chaplain could still belong to DCL for rating purposes and provide supervision of ethics lessons within the leadership curriculum. Additionally, he could collaborate with the ethics chair to develop and oversee the entire ethics program at CGSC.

Based on the above recommendations, this researcher also recommends that DCL should have a clear ownership of all formal ethics lessons. In concert with the CGSC ethics chaplain, DCL should be responsible for certifying ethics instructors and overseeing the quality of lesson plans. The ethics chair, under the Dean, should be responsible for the Army Ethic in the entire college, ensuring that all faculty members understand and are capable of applying the Army Ethic in each of the integrated lessons.

Leader Education. As a result of this research, four recommendations emerge to close the gap in leader education. First, revise terminal learning objective (TLO) from “compose your moral reasoning” to “understand and apply the Army Ethic as an organizational leader.” This recommended TLO would better support the desired end state for CGSOC graduates, where focus is not on one’s personal morals but on the Army Ethic from an organizational leader’s perspective. Focusing on the Army Ethic would narrow the scope of discussion and increase the relevancy to students. Subsequently, all lessons that either directly teach or integrate ethics should have an ELO that links specifically to the Army Ethic. For example, a history lesson on strategic bombing would include an ELO of “Analyze the impact of technological innovations on the Army Ethic.”

Second, in an attempt to realign CGSOC's approach to ethics education from a functional approach to the aspirational approach described in doctrine, CGSOC should teach in-depth understanding of the Army Ethic as well as the application. This includes a recommendation for a two-day conference on the Army Ethic at the beginning of the course, similar to that implemented at the Australian Command and Staff College. Perhaps this conference (or some form of a concentrated block of instruction) can be inserted into the C100 block. This recommendation would allow CGSC to invite expert military ethicists to provide clear content presentations. The guest lecture on the Army Profession could be a part of this conference as well. CGSC could also invite a panel of Army leaders to share their stories (both positive and negative) as real-life case studies. The Commandant of CGSC, the CGSS Director, and other senior leaders are welcoming candidates to reinforce the importance of this topic. Such a conference could provide the necessary knowledge base for the aspirational approach.

Third, to better align with the proposed TLO, formal ethics lessons in leadership curriculum should include instruction on ethical decision-making models for organizational leaders. Using CAPE's ethical processing model or Kem's ethical triangle decision making model, students could practice applying the theories in applicable settings. To further assist the classroom instruction, Mr. Roeder recommended creating a poster of ethical models (such as figures 9 and 10) up on the classroom walls, along with critical thinking and leadership model posters, to serve as a consistent reference point as well as reinforcing tool to think ethics in every aspect of the curriculum.<sup>2</sup> These efforts would ensure that students better understand the Army Ethic and are able to intellectually



support the ethical program that they would have to promote as future organizational leaders.

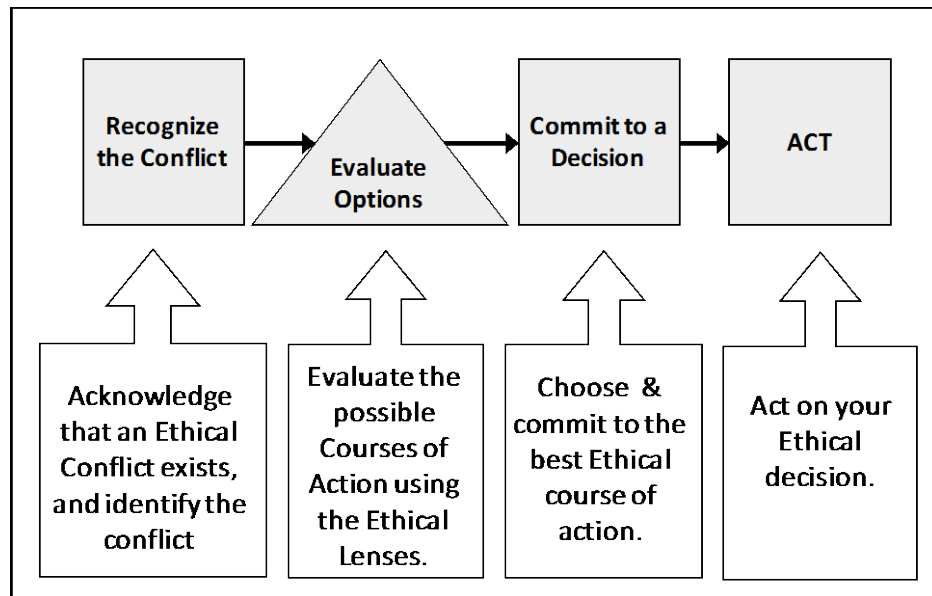


Figure 9. Ethical Decision-Making Model

*Source:* Created by author, adopted from CAPE, “A General Ethical Case Study/Vignette Facilitator Guide,” accessed May 2, 2016, <http://cape.army.mil/Army%20Values/ApplyEthicalProcessing.pdf>.

Fourth, formal ethics lessons should concentrate on the Army Ethic, instead of “ethics” in general. While one should not separate personal ethic from professional ethic, the Army Ethic offers a comprehensible framework to reduce tensions. ADRP 6-22 states, “Leaders use multiple perspectives to think about ethical concerns . . . to determine the most ethical choice.”<sup>3</sup> Derived from Kem’s ethical triangle and Frame’s triangle of ethics, “the Triangle of Army Ethical Lenses” could guide through the Army Ethic considerations. As figure 10 shows, asking the three “How can I” questions helps a leader

to filter an ethical situation through virtue, rule, and outcome lenses without putting any one lens in a dialectical tension with another. All three lenses ultimately seek to uphold the Army Ethic.

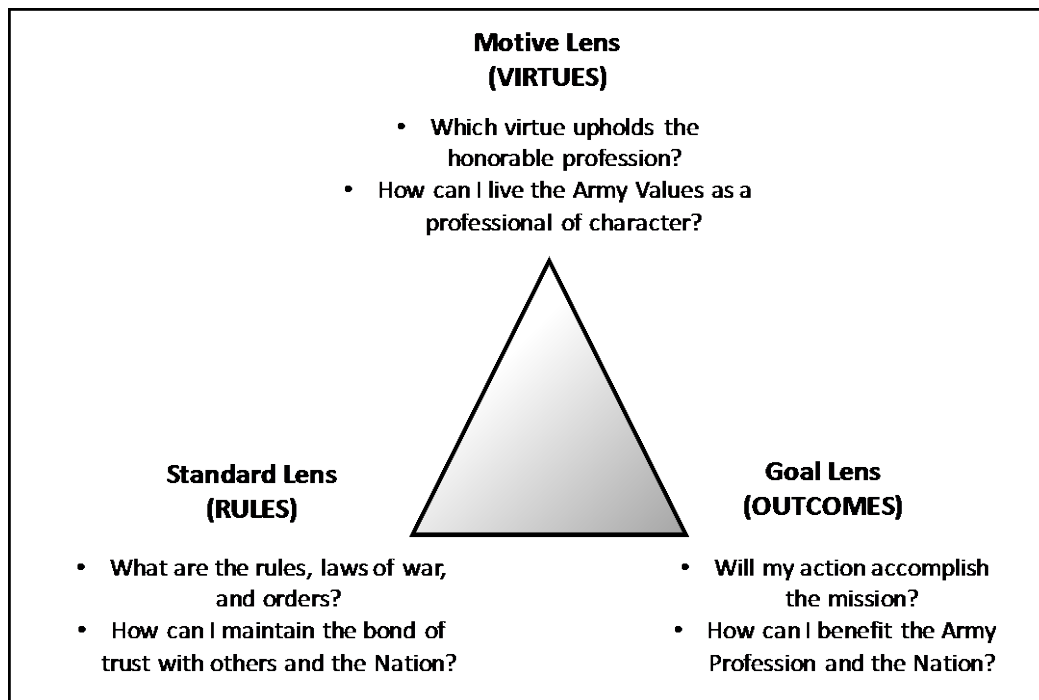


Figure 10. The Triangle of Army Ethical Lenses

*Source:* Created by author, adopted from John M. Frame, *The Doctrine of the Christian Life* (Phillipsburg, NJ: P and R Publishing, 2008); Jack D. Kem, “Ethical Decision Making: Using the ‘Ethical Triangle,’” accessed May 4, 2016, <http://www.cgscfoundation.org/wp-content/uploads/2016/04/Kem-UseoftheEthicalTriangle.pdf>.

Training. AR 350-1 states, “The Army Profession is maintained by leaders who place high priority on and invest themselves and the resources available to develop future leaders at all levels.”<sup>4</sup> One implication of the above statement is that CGSOC needs to equip its students with as many resources as possible, especially on a topic that is as yet

unfamiliar to many students. The proposed approach to integrate ethics in all curriculum has great potential to increase the amount of exposure to creative resources in training the units on the Army Ethic. The following recommendations emerge as synthesis of the analysis in chapter 4:

First, a portion of the formal ethics lessons should include an overview of all the ethics resources available to the students. For instance, it would be beneficial to take some time to introduce the CAPE website and show the students how to navigate and use the resources available to them. Also, one of the practical exercises could involve student-teams to find an appropriate case study from the CAPE resource site and facilitate discussion on the Army Ethic. Additionally, case studies should highlight more positive military role models. One of the current elective courses is “Ethical Leadership: Hall of Heroes.” This is a great way to identify and disseminate stories of Army’s own “ethical heroes,” who can encourage and model the Army Ethic. These stories should be made available to all students during the formal ethics lessons.

Second, replace the personal moral philosophy essay with ethical leadership essay as a part of the leadership curriculum’s assessments plan. This essay would allow the students to reflect on and synthesize their formal ethics instruction and integrated ethical discussions to develop a plan of action to build and maintain ethical organizations. Some of the questions that this essay could address are: “How will I build and maintain an ethical organization?” “What will I do to inculcate the Army Ethic in my subordinates?” “Which virtues do I want to uphold in the daily activity of the unit?” “What are my top three training priorities that I want to integrate the Army Ethic?” Such synthesis would

encourage students to think through the application of the Army Ethic in their future units.

Third, as Toner reminds, “Military training that does not foster soldierly competence is a failure; but military training that does not also inspire soldierly virtues is a hazard to all concerned with it.”<sup>5</sup> As an additional resource, CGSOC should educate students on creative ways to integrate the Army Ethic into unit training. One opportunity is during the “O315 Brigade Training” module, where students develop and brief a unit training plan. Another opportunity is during “O220 and O299 Planning and Executing Major Operations.” Students can learn to incorporate ethics in the orders process, as well as parcel out questions, “was it ethical,” and “did we accomplish the mission in the right way,” during an After Action Review.<sup>6</sup> “Training Management for Operations Officers,” an elective course, is an additional opportunity to educate students on ethics integration in the unit training.

Finally, CGSOC should implement an “Individual Character Development Plan.”<sup>7</sup> During “C134 Coaching and Counseling,” each student would have an opportunity to review not only his task oriented development plan, but also a character trait oriented plan as well. This can serve as a visual assessment for one’s own character development in alignment with the Army Ethic. This program would be only as effective as the staff group advisors make it. At a minimum, nevertheless, students would be exposed to another tool that they could use in their future units as they mentor and coach their subordinates.

### Future Studies

Doctrine. While this thesis assumed that ADRP 1 and ADRP 6-22 provide a sufficient basis for educating the Army Ethic, there is an important need for continual refinement of these doctrines. For instance, this thesis has attempted to align the functional approach of CGSC to the aspirational approach of doctrines. However, the current doctrine needs to further clarify and justify the validity of virtue ethics and character development. In other words, can character really be developed? Is the virtue ethic achievable in the Army? Unless the doctrine continues to clearly articulate these questions, the misalignment between the educational institution and the doctrine could persist.

Organization. This thesis acknowledges the Army Ethic is a larger issue that needs a consolidated effort Army-wide. A 1996 U.S. Army War College study noted that, among officer training institutions, there was “no single office that monitored ethics instruction in the Army.”<sup>8</sup> It is unclear if anything has changed since 1996. Chaplain Wead suggested a future study on how CAPE as the proponent for the Army Ethic, could facilitate and synchronize the ethics program at all levels, would be beneficial.<sup>9</sup> Going one step further, a study on the joint professional military ethic at the Department of Defense (DoD) level would generate a more intelligible strategy among the Services.

Additionally, a study on the role of chaplains in ethics education would be helpful. Chaplain Sherer mentioned, “While [chaplains] are suited, at some point it may get handed over to somebody else ..., who has been trained appropriately, is aware of human nature, [and] understands philosophies.”<sup>10</sup> This is a valid consideration, since teaching ethics is outside the Title 10 Statutory requirements for chaplains. Along the

same line, the Army's strategy to attract and employ more ethics educators, who have scholarly credentials with appropriate military experience would be a great future study topic.

Leader Education. Very little has changed since the Office of the Deputy Chief of Staff for Personnel (ODCSPER) concluded in 1994, "there was no systematic horizontal and vertical integration of programs related to moral leadership or character development in the Army."<sup>11</sup> If "leader development is the deliberate, continuous, sequential, and progressive process, grounded in Army values," there needs to be a more comprehensive curriculum design across the officer's professional military education.<sup>12</sup> Perhaps a future study could look at appropriate level of ethics education at each stage of officer's career based on the Kohlberg Scale of Moral Development.

Training. CAPE has developed numerous resources over the years. Currently, CAPE is developing an Army Profession and Ethic Foundation Course in conjunction with the Army Training Support Center (ATCS). According to Chaplain Dissmore, this course is directly focused on mid-level organizational leaders.<sup>13</sup> A future study on CAPE as an organization and the effectiveness of its resources would be valuable feedback to improve CAPE's efforts with various educational institutions and the Army units.

Finally, the results of this study indicate a need for the Army Capabilities Integration Center (ARCIC) to conduct a further study on implementation of the Army Ethic. Adding to the Army Warfighting Challenges, the Army should continue to wrestle with the question, "How to improve the Army Ethic across the diverse spectrum while maintaining the trust of the Nation as Army Professionals?"

The Army Profession “inherently involves life and death decisions and application of enormous amounts of lethal force.”<sup>14</sup> Consequently, the Army Ethic is an essential foundation for the Army professionals. ADRP 1 states, “Our Army Ethic has its origins in the philosophical heritage, theological and cultural traditions, and the historical legacy that frame our nation.”<sup>15</sup> Army leaders must ensure that soldiers and officers understand why the Army is asking them to live in a right and honorable way. It is not simply because the Army says so, but rather, because the Army is “speaking on behalf of the Nation.”<sup>16</sup> With this in mind, CGSC, along with other educational institutions, should ensure that its faculty members are best qualified to teach the Army Ethic; that curriculum is deliberate, continuous, sequential, and progressive; and that its graduates are fully equipped to build and maintain ethical organizations. The Army Ethic must be the core of the Army profession, because “only officers of firm moral character can discharge adequately their professional obligations to the nation and to the subordinates they are called to lead.”<sup>17</sup>

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<sup>1</sup> Mark A. Milley, “CSA Remarks to the National Guard Association of the United States” (speech given at the 137th NGAUS General Conference, Nashville, TN, September 11, 2015), accessed May 6, 2016, [https://www.army.mil/article/155581/Sept\\_\\_11\\_\\_2015\\_\\_\\_\\_CSA\\_s\\_National\\_Guard\\_Association\\_of\\_the\\_United\\_States\\_speech/](https://www.army.mil/article/155581/Sept__11__2015____CSA_s_National_Guard_Association_of_the_United_States_speech/).

<sup>2</sup> Roeder, interview.

<sup>3</sup> Department of the Army, ADRP 6-22, 3-7.

<sup>4</sup> Department of the Army, AR 350-1, 7.

<sup>5</sup> Toner, *True Faith and Allegiance: The Burden of Military Ethics*, 40.

<sup>6</sup> These questions were suggested by Chaplain Dissmore during an interview; Dissmore, interview.

<sup>7</sup> The idea of “Individual Character Development Plan” comes from Chaplain Paul Berghaus, Ethics Chaplain at the Maneuver Center of Excellence at Fort Benning, GA; Berghaus, 14.

<sup>8</sup> Brinsfield, 75.

<sup>9</sup> Wead, interview.

<sup>10</sup> Sherer, interview.

<sup>11</sup> Brinsfield, 75.

<sup>12</sup> Department of the Army, AR 350-1, 7.

<sup>13</sup> Dissmore, interview.

<sup>14</sup> Ibid.

<sup>15</sup> Department of the Army, ADRP 1, 2-7.

<sup>16</sup> Dissmore, interview.

<sup>17</sup> Mattox, 389.



## APPENDIX A

### INTERVIEW QUESTIONS

#### Organizational Aspect

1. What can you tell me about the proponent for the Army Ethic in the CGSOC?
2. How would you describe the current organizational structure, or chain of command, for this proponent?
3. What is the current relationship between CGSC and CAPE/CAL?
4. What are the challenges or limitations with the current organizational structure in developing and implementing PME education?
5. How does CGSC utilize the chaplain ethics instructor?
6. What are the prerequisites for a faculty member to serve as an ethics curriculum instructor?
7. How can the Army University help in improving the organizational aspect of PME education?
8. How else can the CGSOC improve the organizational structure of the PME education?

#### Leader Education Aspect

1. How would you describe the purpose/objective of the ethics curriculum in CGSOC?
2. How were the learning objectives for E100 developed?
3. How well do you think the current method and content for E100 achieve the objectives for the CGSOC students?

4. What changes would you recommend to current E100? Why?
5. Many scholars, including Martin Cook, have proposed that professional military ethics education must be progressive and cumulative. How well does the CGSC ethics curriculum fit in with other professional military education in the span of officer's career?
6. I understand that there is a talk of deleting E100 all together. How will the current E100 curriculum content integrate with the future L100 curriculum?
7. How else can the CGSOC improve the PME education in methods and contents?

#### Training Aspect

1. What resources/tools does the CGSC currently equip its students with to train the operational Army in the Army Ethic?
2. What particular resources/tools does the CAPE currently provide organizational leaders to implement the Army Ethic?
3. What additional tools is the CAPE in the process of developing to support implementation of the Army Ethic?
4. How can the CAPE better contribute to the development and the implementation of the Army Ethic in the operational force?

## APPENDIX B

### INTERVIEW QUESTION MATRIX

Table 5. Interview Question Matrix

CAT	Q#	Dir. CGSC	Dir. DCL	CAC Chaplain	Ethics Chaplain	Lesson Authors	Dep Dir. CAPE	Chap. CAPE
Organization	1	X	X	X	X			
	2	X	X	X	X			
	3	X	X	X	X			
	4	X	X	X	X			
	5		X	X	X			
	6		X		X			
	7	X	X	X				
	8	X	X	X	X			
Education	1		X		X	X		
	2		X		X	X		
	3		X	X	X	X		
	4		X	X	X			
	5		X		X	X		
	6	X	X	X	X	X		
	7	X	X	X	X	X		
Training	1		X		X		X	X
	2						X	X
	3						X	X
	4						X	X

*Source:* Created by author.

## APPENDIX C

### INFORMED CONSENT FORM

#### **Consent to Participate in a Research Study**

You, the interviewee, are participating in a U.S. Department of the Army (DA) funded research project. Your participation may be used to support DA or other Department of Defense office's capability development. It is not intended for any other purpose.

#### **Purpose of the Research Study**

The purpose of this research is to discover the ways to improve the Army's approach to professional military ethics in the Command and General Staff Officers Course (CGSOC) in order to better educate and equip the future organizational leaders in the Army.

#### **Procedures**

You will receive a list of interview questions in advance to allow time to formulate your responses. The expected duration of the interview is 1 hour. The interviewer will ask questions related to your knowledge and opinion regarding organizational, educational, and training aspects of the Army Ethics and Professional Military Ethics in the Command and General Staff Officer's Course.

After each question, you are expected to provide a response directly associated with the question asked. Generally, your answers are encouraged to inform how CGSOC can educate and equip Army's future organizational leaders. You are *not* required to answer every question and may decline to answer any question during the interview.

The interview will be recorded for accuracy using a digital voice recorder, unless you decline to consent to audio recording.

No discomfort is expected throughout the interview. Upon completion of the interview, the interviewer will transcribe the interview and provide you a copy for review and edit prior to conducting the analysis. You will also have an opportunity to review the analysis and conclusion of the study prior to the final submission to ensure your comments are properly interpreted.

#### **Risks**

Potential risk includes reputational harm by providing a response counter to the current CGSC or TRADOC approach to the Army Ethics education and training. The probability of this potential harm is low. To mitigate this risk, the interviewer

will provide a transcribed copy of interview to confirm that your responses have been accurately articulated prior to conducting the analysis. The researcher will further reduce the risk by focusing on comments that highlights the positive efforts to improve the ethics education, rather than on comments that could be interpreted as criticism.

### **Benefits**

There is no known direct benefits to you or to others participated in this research study.

### **Compensation**

You will not receive any compensation participating in this research study.

### **Confidentiality**

All interviews are for attribution. The researcher will safeguard the data in an encrypted file format. All data obtained about you, as an individual, will be considered privileged and held in confidence. However, all participants will be clearly identified by name in the published report to validate the data.

### **Principal Investigator's Information**

CH (MAJ) Light K. Shin  
Light.k.shin.mil@mail.mil  
267-761-6543

### **Contacts for Additional Assistance**

**If you have questions or concerns about the conduct of this research, you may contact:**

**Bobbie J. Murray, M.A.**  
**Acting CAC-E Human Protections**  
**Administrator**  
**usarmy.leavenworth.tradoc.mbx.l**  
**de-research-irb@mail.mil**  
**Dale F. Spurlin, Ph.D.**  
**IRB Chair**  
**Dale.f.spurlin.civ@mail.mil**  
**913-684-4770**  
**913-684-4187**

## **Voluntary Participation**

The participation in this research is voluntary, refusal to participate will involve no penalty or loss of benefits to which the subject is otherwise entitled and the subject may discontinue participation at any time without penalty or loss of benefits to which the subject is otherwise entitled. See example below.

Participation in a research study is voluntary. Anyone who is asked to be in a research study may say no. No one has to become a research subject. If you start a research study, you may stop at any time. You do not need to give a reason. No one can discriminate against you or treat you differently if you choose not to be in a research study or later decide to stop your participation.

## **Audio Recording Consent**

I consent to have an audio recording made of the interview to facilitate the data collection for this research study.

\_\_\_\_\_  
Signature of Research Subject

\_\_\_\_/\_\_\_\_/\_\_\_\_  
Date

\_\_\_\_\_  
Printed Name of Research Subject

## **Statement of Consent**

I have read this form and its contents were explained. I agree to be in this research study for the purposes listed above. All of my questions were answered to my satisfaction. I will receive a signed and dated copy of this form for my records.

\_\_\_\_\_  
Signature of Research Subject

\_\_\_\_/\_\_\_\_/\_\_\_\_  
Date

\_\_\_\_\_  
Printed Name of Research Subject

\_\_\_\_\_  
Principal Investigator Signature

\_\_\_\_/\_\_\_\_/\_\_\_\_  
Date

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